

**THE THEOLOGY OF PLATO**  
Proclus , The Platonic Successor .

BOOK 1

**Chapter 1 - α**

O Pericles , Dearest of Friends to me ,  
**P5** ω Περικλεις φιλτατε φιλων εμοι ,  
on the one hand , I consider that The Whole Source of The Philosophy of Plato ,  
μεν νομιζω την Απασαν αρχην την φιλοσοφιαν Πλατωνος ,  
was also Unfolded into Light According to The Will of The Idea-of-The-Good  
και εκλαμψαι κατα την βουλησιν αγαθοειδη  
of Those that are Superior , by Revealing The Hidden Intellect and The Truth in Selves  
των κρειττονων , εκφαινουσαν τον κεκρυμμενον νουν και την αληθωειαν εν αυτοις  
that Subsists-together At-Once with The Beings about the souls turned-towards generation ,  
10 την συνυφεστωσαν ομου τοις ουσι περι ταις ψυχαις στρεφομεναις γενεσιν ,  
insofar as it is Lawful for Selves to thus Participate of These Supernatural and Mighty Goods ;  
καθ' οσον θεμιτον αυταις ουτως μετεχειν των υπερφυων και μεγαλων αγαθων ,  
and in turn after having-been-made-Perfect and just as if With-drawing into Herself , She again  
και παλιν υστερον τελειωθηναι και ωσπερ αναχωρησασαν εις εαυτην και  
became invisible to most of those who professed to philosophize ; and later on to those who  
καταστασιν αφανη τοις πολλοις των επαγγελλομενων φιλοσοφειν και  
earnestly desired to take-part in the Pursuit of Being , She again Proceeded into Light .  
15 σπευδοντων αντιλαμβανεσθαι της θηρας του οντος , αυθις προελθειν εις φως :  
Whereas on the other hand , I especially think that The Mystic Initiations concerning  
δε διαφεροντως οιμαι την μυσταγωγιαν περι  
The Divine Inspiration of Selves are Purely Enthroned upon A Holy Foundation (**Phaedrus 254B**)  
των θειων αυτων καθαρως ιδρυμενην εν αγνω βαθρω  
and Eternally Subsist There with The Divine Selves , at that time were Revealed  
και διαιωνιως υφεστηκυιαν εκειθεν παρ τοις θεοις αυτοις κατα χρονον εκφανηναι  
to those who were capable of Benefitting of Self , through one man , whom I will not  
**P6** τοις δυναμενοις απολαυσαι αυτης δι' ενος ανδρος , ον αν ουκ  
miss-The-Mark , in calling The Primary Leader and Mystic-Priest , of Those True Mysteries ,  
αμαρτοιμι αποκαλων προηγεμονος και ιεροφαντην των αληθινων τελετων ,  
and of Those Whole and Calm Visions , and which The Blessed Have-A-Share/Take-Part  
και των ολοκληρων και ατρεμων φασματων και ων αι μακαριας μεταλαμβανουσιν  
by Genuinely Clinging to The Life of A Good-Daimon (**Cratylus 398B-C**) ,  
5 γνωσιως αντεχομεναι της ζωης ευδαιμονος ,  
into which Souls are Initiated by being Separated from those places about The Earth .  
ας αι ψυχαι τελουνται χωρισθεισαι των τοπων περι γην :  
Thus This Philosophy thus First Shined-forth Venerably and Ineffably from Self (**Socrates**) ,  
δε την ουτως πρωτην ελλαμψασαν σεμνως και απορρητως υπ' αυτου  
as if Soundly Established within The Most Sacred and Holy of Sanctuaries (**Symposium 215B**) ,  
οιον ασφαλως ιδρυνθεισαν εντος των ιεροις και αγιοις αδυτων ,  
while remaining unrecognized by the many who have entered .  
10 αγνοηθεισαν τοις πολλοις των εισιοντων ,

Surely then on the one hand , during Orderly Periods of Time , Self Proceeds Forth  
δη μεν εν τακταις περιοδοις χρονων αυτη προελθειν εφ' as much as was possible , through Certain True Priests and Priestesses (**Meno 81A**) ,

οσον ην δυνατον , υπο τινων αληθινων ιερων

who have also taken-up The Life Befitting Such Mystic Initiations ,

και ανελομενων τον βιον προσηκοντα τη μυσταγωγια ,

and thus on the other hand , *That Whole Region* came-to-Be Filled-with-Mystic-Light

δε τον απαντα τοπον καταστησασθαι καταλαμψαι

*Everywhere* , and with The Illuminations of Divine Visions .

15 πανταχου και <τας> ελλαμψεις των θειων φασματων .

Surely then , these commentators of **The Platonic Mysteries** by also Unfolding for us

δη Τουτους τους εξηγητας της Πλατωνικης εποπτειας και αναπλωσαντας ημιν The All-Sacred Direction of Divine Concerns were also Allotted A Nature Resembling τας παναγεστατας υφηγησεις περι των θειων και λαχοντας φυσιν παραπλησιαν

That of Their Leader ; whom I indeed reckon to be the Egyptian **Plotinus** , and those την τω σφετερω καθηγεμονι αν εγεγε θειην ειναι τον Αιγυπτιον Πλωτινον τε και τους who were transmitted The Theory from This Man ; **Amelius** and **Porphyry** , and I think those 20 παραδεξαμενους την θεωριαν απο τουτου , Αμελιον τε και Πορφυριον , και οιμαι τους who in the third place were Perfected for us just like Virile Statues (**Rep 361D**) from These ;

τριτους αποτελεσθεντας ημιν ωσπερ ανδριαντας απο τουτων ,

**Iamblichus** and **Theodoros** , and surely then certain Others , if after These , by Following Ιαμβλιχον τε και Θεοδωρον , και δη τινες αλλοι ει μετα τουτους επομενοι

This Divine Chorus (**Theatetus 173B**) , have Themselves Danced Round About

τουτω τω θειω χορω των εαυτων ανε— περι

The Divinely-Inspired Mind of **Plato** .

P7 την —βακχεισαν διανοιαν του Πλατωνος ,

from which , after The Gods , The One who Guides us (**Syrianos**) to All that Is Beautiful

παρ' ον μετα θεους ο ηγεμων ημιν παντων των καλων

and Good , by having Received The Most Genuine and The Most Pure Light of The Truth

και αγαθων , υποδεξαμενος το γνησιωτατον και καθαρωτατον φως της αληθειας

in The Bosom of Their Soul in an Undefiled Way , and then in turn made us Partakers of All

της κολποις τοις ψυχης αχραντως , τε κατεστησε ημας μετοχους απασης

The Rest of The Philosophy of **Plato** and Companions of Those Mystical/Esoteric-Significations

5 της αλλης του φιλοσοφιας Πλατωνος και κοινωνους εν απορρητοις

which He had received from Those More-Ancient than Self , and surely then also

ων μετειληφε παρα των πρεσωβυτερων αυτου , και δη και

made us Companions in The Round Dance about The Mystic Truth of Divine Concerns .

απεφηνε συγχορευτας περι της μυστικης αληθειας των θειων .

Thus on the one hand , we should Pay-back-in-Full The Proper Gratitude to This Man

ουν μεν μελλοιμεν εκτισειν την προσηκουσαν χαριν Τουτω

in relation to The Benefits Received by us ; even if The Whole of Time will not be enough .

10 εις των ευεργεσιων ημας , ει ο συμπας χρονος αν ουδ' εξαρκεσειε .

If we should not only have received from Others The Transcendent Good

Ει δει μη μονον ειληφεναι παρ' αλλων το εξαιτετον αγαθον

of The Platonic Philosophy , but that we should also leave behind Memorials to Posterity της Πλατωνικης φιλοσοφιας αλλα και καταλειπειν υπομνηματα τοις υστερον εσομενοις

of The Blessed Spectacles (**Phaedr 250B**) of which Selves we affirm have also become Spectators των μακαριων θεαματων ων αυτοι φαμεν και γενεσθαι θεαται and Eager-Followers according to our ability , under The Most-Perfect of Leaders and who  
15 και ζηλωται κατα δυναμιν υφ' των τελεωτατω των ηγεμονι και according to us arrived at The Apex of Philosophy .

καθ' υμας ηκοντι εις ακρον φιλοσοφιας ,

Therefore at this time we should Reasonably Invoke The Gods ,

δε ταχ' αν εικοτως παρακαλοιμεν τους θεους

that Selves may Enkindle The Light of Truth of our Souls (**Timaeus 39B**) ,

αυτους αναπτειν το φως της αληθειας ημων ταις ψυχαις ,

and Those Followers and Attendants of Those who are Better to Guide-Aright our Intellect , και τους οπαδους και θεραπευτας των κρειττονων κατιθυνειν ημετερον τον νουν , and Lead our steps to The All-Perfect and Divine and Lofty Completion of The Platonic Theory .  
20 και ποδηγετειν εις το παντελες και θειον και υψηλον τελος της Πλατωνικης θεωριας . For on the one hand , I think , that One who Participates in the least way of Soundmindedness , γαρ μεν , οιμαι , τον μετεχοντα κατα βραχυ σωφροσυνης will Properly *Everywhere* make The Sources from The Gods , and on the other hand ,

προσηκει Πανταχου ποιεισθαι τας αρχας απο θεων , δε

not in the least , in The Elucidations regarding The Gods ; for we are not able to Intellect

ουχ ηκιστα εν ταις εξηγησεσιν περι των θεων : γαρ ουτε δυνατον νοησαι

That which Is Divine other than by being Perfected by The Light of Selves ; nor disclose

25 το θειον αλλως η τελεσθεντας παρ' τω φωτι αυτων , ουτε εξενεγκειν The Divine to others , unless they are Governed by Selves and Exempt from many opinionated  
**P8** εις αλλους η κυβερνωμενους παρ' αυτων και εξηρημενην των πολυ- δοξασματων notions and from the variety carried in Logos , thus Guarding The Unfolding of Divine Names . –ειδων και της ποικιλιας φερομενης εν λογοις φυλαττοντας την ανελιξιν των θειων ονοματων .

Knowing this then , and being persuaded by the exhortation in the Platonic **Timaeus (27C)** ,

ειδοτες Ταυτ' ουν και πειθομενοι παραινουντι τω Πλατωνικω Τιμαιω

we also Pre-Establish The Gods as Leaders of The Teaching/Doctrine concerning Selves ;

5 ημεις και προστησωμεθα τους θεους ηγεμονας της διδασκαλιας περι αυτων ;

thus upon hearing our prayers may They be Propitious/Gracious

δε ακουσαντες οτι ιλεω

and Favorably Approaching , Guide The Intellect of our Soul , and upon Leading Self About τε και ευμενεις ελθοντες , αγοιεν τον νουν ημων της ψυχης και περιαγοιεν

**The Hestia /Hearth/Central-Fire** of Plato , and The Lofty-Sublimity of This Theory .

10 την εστιαν του Πλατωνος και το αναντες της ταυτης θεωριας .

Of Which surely then , upon Arriving we shall Receive The Whole Truth concerning Selves ,

Ου δη γενομενοι υποδεξομεθα την συμπασαν αληθειαν περι αυτων , and obtain The Best Completion of The Labor-pains in us which we have about The Divine ,

και εξομεν το αριστον τελος της ωδινος εν ημιν ην εχομεν περι τα θεια ,

by longing to know *Anything* about Them , and by inquiring from others ,

ποθουντες γνωναι τι περι τουτων και πωνθανομενοι παρ' αλλων

and to The Best of my Ability , by testing/investigating Themselves (**Apology 21B**) .

15 δυναμιν εις βασανιζοντες εαυτους .

## Chapter 2 - β

Thus on the one hand , so much by Way of Introduction ; whereas on the other hand ,

Αλλα μεν των αλις προοιμιων : και δε

it is necessary that The Way of The Doctrine/Teaching being-proposed be set-forth by me ;

εστι αναγκαιον τον τροπον της διδασκαλιας προκειμενης εκθεσθαι μοι ,

of what Kind should Self be expected to be ,

τινα οποιον χρη αυτον προσδοκαν εσεσθαι ,

and then The Preparation for This of Those that will Hear will be Defined ;

20 και την παρασκευην τουτου <των> ακροασομενων αφορισασθαι ,

According to which Being Properly Adapted , they may Approach ; not in Relation to

καθ' ην εχοντες επιτηδειως απαντησονται ου προς

our Logos , but in Relation to The Lofty and Divinely-Inspired Philosophy of **Plato** .

ημετερους τους λογους αλλα προς την υψηλονουν και ενθεον φιλοσοφιαν του Πλατωνος .

For it is also Unquestionably Proper that The Useful Aptitudes/Faculties/Talents/Abilities

P9 γαρ και δηπου Προσηκει τας προσφορους επιτηδειοτητας

of the hearers should be proposed according to The Ideas of Their Logos ,

των ακροατων υποκεισθαι τα ειδη των λογων ,

just as in The Endearred Mysteries , Those who are Skillful in regards to These ,

καθαπερ εν ταις οικειαις τελεταις , οι δεινοι περι ταυτα

Previously-prepare/adapt The Receptacles for The Gods , and always

προευτρεπιζουσιν τας υποδοχας τοις θεοις , και αει

neither use all the same soulless objects , nor other living-beings , nor human-beings ,

5 ουτε χρωνται πασιν τοις αυτοις αψυχοις , ουτε τοις αλλοις ζωοις ουτε ανθρωποις

before The Presence of The Divinities ; but out of each of these , only That Alone

προς την παρουσιαν των θεων , αλλ' εφ εκαστων το

which can Naturally Participate of The Gods ,

δυν-συμφως-αμενον μετεχειν των θεων ,

is Led/Offered in The Proposed Mystic Rites .

αγουσι εις την προκειμενην τελετην .

Therefore first of all The Logos will be divided by me *In Three Ways* ;

ουν την πρωτην μεν Ο λογος εσται διηρημενος μοι τριχη :

on the one hand , in The Beginning , by Considering all the common notions about Gods ,

μεν εν αρχη επισκοπων παντα τα κοινα νοηματα περι θεων ,

as many as **Plato** Everywhere Delivers Together-Under-One-Head , along with

10 οσα ο Πλατων απανταχου παραδιδωσιν συγκεφαλαιουμενος και τε

The Powers and The Preciousness of The Self-Evident-Truths ;

τας δυναμεις και τας αξιας των αξιωματων :

whereas in The Middle , by Enumerating The Whole Orders of The Gods ,

δε εν μεσοις διαριθμουμενος τας ολας ταξεις των θεων ,

and by Defining The Characteristics and The Processions of Selves in The Platonic Way ,

και αφοριζομενος τας ιδιοτητας και τας προοδους αυτων κατα τον Πλατωνικον τροπον ,

and by Bringing-back All , to The Hypotheses of The Theologists ;

και επαναγων παντα εις τας υποθεσεις των θεολογων :

then finally in The End , by Discoursing about The Gods which are Celebrated

15 δε εν τη τελευτη διαλεγομενος περι των θεων υμνημενων

sporadically in the Platonic writings , as either Super-Kosmic or En-Kosmic , and  
 σποραδην εν τη Πλατωνικοις συγγραμμασιν ειτε υπερκοσμιων ειτε εγκοσμιων , και  
 by Referring The Theory about Selves to The Whole Genera of The Divine Kosmic-Orders .  
 αναφερων την θεωριαν περι αυτων εις τα ολα γενη των θειων διακοσμων .  
 Then in every case , we shall Prefer the Clear and Distinct and Simple to those that are contrary ,  
 20 δε Ev απασι προθησομεν το σαφες και διηρθρωμενον και απλουν των εναντιων ,  
 on the one hand , by Transferring *those* that are delivered through *Symbols* ,  
 μεν μεταβιβαζοντες τα παραδεδομενα δια συμβολων  
 to A Clear Doctrine/Teaching concerning *Selves* ;  
 εις την εναργη διδασκαλιαν περι αυτων ,  
 and on the other hand , by Transmitting those that are delivered through images ,  
 δε αναπεμποντες τα δι' εικονων  
 to their Paradigms/Models ,  
 επι τα σφετερα παραδειγματα ,  
 and on the one hand , by Testing by The Logos' of Cause (**Meno 98A**)  
 25 και μεν βασανιζοντες τοις λογισμοις της αιτιας  
       those that are written In-a-More-Demonstrative-Way ,  
       τα αναγεγραμμενα αποφαντικωτερον ,  
       while on the other hand , we shall Explain those that are composed through Indications ,  
 P10 δε επεκδιηγουμενοτα συντεθεντα δι' αποδειξεων  
       and we shall Track-down The Way of The Truth Contained in Selves (**Phaedrus 97E**)  
       και διερευνωμενοι τον τροπον της αληθειας εν αυτοις  
               by also making Selves known to the hearers ,  
               και ποιουντες γνωριμον τοις ακουουσι ,  
       and on the one hand , of Those that are set-down in Riddles ,  
       και μεν των κειμενων εν αινιγμασι  
       by Discovering Their Clarity from another source ; not from foreign hypotheses  
       ανευρισκοντες την σαφηνειαν αλλοθεν ουκ εξ αλλοτριων υποθεσεων  
               but from the most genuine writings of **Plato** ,  
       αλλ' εκ των γνησιωτατων συγγραμματων του Πλατωνος ,  
       whereas on the other hand , of Those which fall on the spot upon the hearers ,  
               δε των προσπιπτοντων αυτοθεν τοις ακουουσι  
       we shall Contemplate Their Concord in Relation to The Realities .  
 5 θεωρουντες την συμφωνιαν προς τα πραγματα :  
       Surely then from All of which , The One and Perfect Idea of The Platonic Theology  
       δη αφ' παντων ων το εν και τελειον ειδος της Πλατωνικης θεολογιας  
       will come to Light for us , together with The Truth which Pervades throughout  
       αναφανησεται ημιν , και η αληθεια διηκουσα δι'  
               The Whole of Divine Intellections of Self ,  
               των ολων θειων νοησεων αυτου ,  
       and The One Intellect which Produced All The Beauty of This Theology  
       και <ο> εις νους απογεννησας συμπαν το καλλος τουτου  
               and The Mystic Unfolding of This Theory .  
       και την μυστικην ανελιξιν ταυτης της θεωριας .  
       Such then , on the one hand , will be The Logos from me , as I have said ;  
 10 τοιουτος ουν μεν εσται Ο λογος μοι , καθαπερ εφην :

whereas in turn , The One who Hears the proposed Doctrines should be adorned with  
δε αυ ο μεν ακροατης των προκειμενων δογματων υποκεισθω κεκοσμημενος  
The Ethical Virtues , and by being Earnestly-bound by The Logos of Excellence  
ταις μεν ηθικαις αρεταις και καταδησαμενος τω λογω της αρετης  
by having Harmonized all the illiberal and inharmonious motions of the Soul  
αρμοσας παντα τα αγενη και αναρμοστα κινηματα της ψυχης  
in Relation to The One Idea of Mindfulness .

15 προς το εν ειδος της φρονησεως .  
For Socrates says (**Phaedr 67B**) , it is not Lawful for The Pure to be touched by the impure ;  
γαρ ο Σωκρατες φησιν , η μη ου θεμιτον καθαρου εφαπτεσθαι Μη καθαρω :  
for every vile character is indeed in every way impure ; while the contrary character is Pure .  
μην πας ο κακος γε παντως ακαθαρτος , δε ο εναντιος καθαρος .  
Furthermore The One who Hears should been Exercised in All The Methods of The Logos  
δε γεγυμνασθω απασαις Ταις μεθοδοις λογικαις  
and should have Contemplated many Un-questionable Conceptions about Analyses ,  
και μεν τεθεαμενος πολλα ανελεγκτα νοηματα περι αναλυσεων  
but also many about the contraries to These ; of Divisions ; being comparable as I believe ,  
δε και πολλα περι των εναντιων προς ταυτας διαιρεσεων , παρεστω καθαπερ οιμαι ,  
to the exhortation of **Parmenides (135C-136C)** to Socrates ;  
τω παρεκελευσατο ο Παρμενιδης τω Σωκρατει :  
for Prior to Such Wandering in The Logos' , The Introspection of The Divine Genera  
γαρ προ τοιαντης της πλανης εν τοις λογοις , της κατανοησις των θειων γενων  
and The Truth established in Their Selves , is difficult and impervious .  
25 και η αληθειας ιδρυμενης εν τοις αυτοις χαλεπη και απορος .  
Surely then following These in the third place , The One who Hears should not be unskilled  
δη δε επι τουτοις τριτον Το εστω ανηκοος  
in physics ; by having tracked-down the multiform opinions found in this study  
**P11** της φυσικης διερευνησαμενος των πολυειδων δοξασματων εν ταυτη  
even if they are images according to The Way of The Causes of Beings from Self ,  
καν> ταις εικοσι κατα τροπον τας αιτιας των οντων επ' αυτην  
in order to easily Convey to The Nature of The Separate and Primary Under-lying-Realities .  
<ινα> ραον πορευηται την φυσιν των χωριστων και πρωτουργων υποστασεων  
Therefore as we have said , The One who Hears should not be negligent of The Truth  
ουν οπερ ειπομεν , Μητ' απολελειφθω της αληθειας  
found in the phenomena of this study , nor in turn with The Ways of Education  
5 εν τοις φαινομενοις ταυτης μητε αυ κατα οδων παιδευσιν  
and with The Disciplines found in Selves (**Timaeus 53C**) ;  
και των μαθησεων εν αυταις :  
for we Recognize The More-Immaterial Divine Ousia through These .  
γαρ γινωσκομεν την αυλοτερον θειαν ουσιαν δια τουτων .  
Furthermore All These must Be-Bound-Together in Intellect ; The Leader ,  
δε Παντα ταυτα συνδησαμενος εις νουν τον ηγεμονα  
and by Participating of The Dialectic of Plato ,  
και μεταβαλων της διαλεκτικης Πλατωνος  
and by Meditating The Immortal Energies that are also Separate from corporeal powers ,  
10 και μελετησας τας αυλους ενεργειας και χωριστας των σωματικων δυναμεων

and by Longing to Contemplate The Beings by Intellection along with The Logos (**Tim 28A**) ,  
 καὶ εφιεμενος θεωρειν τα οντα νοησει μετα λογου ,  
 must earnestly engage in The Explanation/Unfolding of The Divine and Blessed Doctrines ,  
 λιπαρως απτεσθω της εξηγησεως των θειων τε και μακαριων δογματων ,  
 on the one hand , by Filling Their Soul , according to the Oracle , with Profound Love ;  
 μεν αναπλωσας της ψυχης κατα το Λογιον βαθη ερωτι ,  
 and since , as The Logos of Plato somewhere says (**Symposium 212B**) ,  
 και επει ως ο λογος Πλατωνος που φησιν ,  
 to grasp The Apprehension of This Theory there is no Better Fellow-Worker than Love ,  
 15 λαβειν την αντιληψιν ταυτης της θεωριας εστιν ουκ αμεινω συνεργον ερωτος ,  
 whereas on the other hand , The One who Hears should be Exercised in The Truth  
 δε γεγυμνασμενος τη αληθεια  
 which Pervades Through All , and must Truly Awaken The Intelligible Eye in Relation to Self ,  
 ηκουση δια παντων και οντως εγειρας το νοητον ομμα προς αυτην ,  
 by thus placing Themselves near The Firm , Immovable and Safe Idea  
 δε προσ- εαυτον -ιδρυσας τω μονιμω και ακινητω και ασφαλει ειδει  
 of Divine Intuitive-Knowledge , and by being persuaded to admire nothing else ,  
 των θειων γνωσεως και πειθομενος θαυμαζειν μηδεν αλλο  
 nor still , to direct their attention to others ,  
 20 μηδε ετι αποβλεπειν εις αλλα ,  
 thus hastening to The Divine Light with A Calm Understanding  
 αλλ' επειγομενος προς το θειον φως τη ατρεμει διανοια  
 and with The Power of An Unwearied Life ; and so as to speak concisely ,  
 και δυναμει ατρυτου ζωης , και ως φαναι συνελοντι ,  
 by Putting-forth Such An Energy and Quiet Ideal at Once ;  
 προβεβλημενος τοιουτον ενεργειας τε και ηρεμιας ειδος ομου ,  
 The Kind which is Proper to Possess , for One who thus intends to be  
 οποιον προσηκει εχειν τον ουτως εσομενον  
 A Koruphaian Philosopher , as **Socrates** describes somewhere in the **Theatetus** (**173B-C**).  
 25 κορυφαιον , ως ο Σωκρατες φησιν που εν Θεαιτητω .

### Chapter 3 - γ

Thus on the one hand , Such is The Magnitude of Her Hypothesis ,  
P12 ουν μεν ουτω μεγαλη Η υποθεσις  
and such is The Way of The Logos' about Self  
και τοιουτος ο τροπος των λογων περι αυτην  
and such are The Disciplines which must be learned in Preparation ,  
και τοιαδε εστιν των τις μαθησομενων η παρασκευη ,  
as it has indeed become quite clear to me ;  
ος γε καταφαινεται μοι :

whereas on the other hand , before I begin The Outline of The Realities Being-Proposed ,  
5 δε πριν αρξωμαι της υφηγησεως των πραγματων προκειμενων ,  
I wish to speak about The Theology of Self , including The Ways According to Self ,  
βουλομαι ειπειν περι θεολογιας αυτης τε και των τροπων κατ' αυτην ,  
and which of The Theological Types of Doctrines Plato lays-down , and which ones he rejects ;  
και τινας των θεολογικων τυπων δογμα-ο Πλατων -τιζει , δε τινας αποσκευαζεται ,  
in order that by knowing these beforehand , we may more easily learn from those that follow  
ινα προ- ταυτα -ειδοτες ραον καταμανθανωμεν εν τοις εχομενοις  
The Starting-points/Origins of The Demonstrations/Indications (**Rep 379A**) .

10 τας αφορμας των αποδειξεων .  
Thus on the one hand , All Those who have ever engaged in Theology ,  
ουν μεν Απαντες οσοι εισιν πωποτε ημμενοι θεολογιας  
have Named Those that are First According That Divine Nature ;  
επονομαζοντες τα πρωτα κατα θεους φυσιν ,  
by saying that The Theological Knowledge is engaged in the pursuit about These .  
φασιν την θεολογικην επιστημην πραγματευεσθαι περι ταυτα .  
And some have considered only the corporeal , as the underlying existence ,  
Και οι μεν αξιουντες μονον την σωματικην του υποστασιν ειναι ,  
while placing All The Genera of The Incorporeal Natures in Relation to Ousia as Secondary ,  
15 δε τιθεμενοι συμπαντα τα γενη των ασωματων προς ουσιαν δευτερα ,  
including The Sources of The Beings that have a corporeal-Form  
τε τας αρχας των οντων σωματοειδεις  
and by showing that the habit in us by which we know These is corporeal .  
και αποφαινουσιν την εξιν εν ημιν γνωριζουσαν ταυτας σωματικην .

While others on the one hand , Suspend all the bodies from Those Incorporeal Natures ,  
Οι δε μεν εξ- παντα τα σωματω -αψαντες των ασωματων ,  
while on the other hand , Defining The First Hyparxis in Soul and in The Powers of Soul ,  
<δε> οριζομενοι την πρωτιστη υπαρξιν εν ψυχη και ταις δυναμεσιν ψυχικαις ,  
[[ Thomas Taylor notes that "Hyparxis is The Summit of Any Nature ,  
or The Blossom , as it were , of Its Essence" (*Ousia/Underlying-Reality, jfb*) ]]  
on the one hand , as I believe , by Calling The Best of The Souls , Those of The Gods ;  
20 μεν , οιμαι , καλουσι τας αριστας των ψυχων θεους  
and on the other hand , by Naming The Knowledge that Reaches-up  
δε επονομαζουσιν την επιστημην ανιουσιν  
as far as These and which Recognizes These , Theology .  
μερι τουτων και γινωσκουσαν ταυτας θεολογιαν .

And then in turn , All Those who Produce The Multitude of Souls (**Laws 631D,963A**)  
και δε αυ Οσοι παραγουσιν τα πληθη των ψυχων  
from Another More-Ancient Source and Placed Intellect under as Leader of The Wholes .  
P13 εξ αλλης πρεσβυτερας αρχης και υπο- νουν –τιθενται ηγεμονα των ολων ,  
They say that , on the one hand , The Best End is The Union of The Soul with Intellect ,  
φασι μεν το αριστον τελος ειναι την ενωσιν της ψυχης προς τον νουν  
and They Consider that The Intellectual Idea of Life Bears The Most-Honorable of All .  
και νομιζουσιν το νοερον ειδος της ζωης διαφερειν των τιμιοτητι παντων ,  
while on the other hand , They doubtless Refer Theology  
δε δηπου αγουσι θεολογιαν  
and The Unfolding/Leading-Forth/Explanation of The Intellectual Ousia to The Self/Same .  
5 και την εξηγησιν περι της νοερας ουσιας εις ταυτον .  
Therefore on the one hand , just as it has been said ,  
ουν μεν , οπερ εφην ,  
all these people call The Primary and Most Self-sufficient Sources of The Beings , Gods ,  
Απαντες αποκαλουσι τας πρωτιστας και αυταρκεστατας αρχας των οντων θεους  
and The Knowledge of These , Theology .  
και την επιστημην τουτων θεολογιαν .  
Whereas on the other hand , only The Divinely-Inspired Unfolding of Plato  
δε Μονη η ενθεος υφηγησις του Πλατωνος  
on the one hand , in Relation to The Logos of The Source , He Disdains all corporeal natures  
μεν προς λογον αρχης ατιμασασα παντα τα σωματικα  
(Surely then by The Logos that all that is divisible/partible and thus possesses interval  
10 ( δη διοτι παν το μεριστον και διαστατον  
is naturally unable to produce nor preserve itself , but possesses its existence , its energy ,  
πεφυκεν ουτε παραγειν ουτε σωζειν εαυτο αλλα εχει το ειναι και το ενεργειν  
or receptivity/experience through The Soul , and through The Motions in Self ) ,  
η πασχειν δια ψυχης και των κινησεων εν αυτη ,  
on the other hand , He Demonstrates that The Psychical Ousia is More-Ancient than bodies ,  
δε αποδειξασα την ψυχικην ουσιαν μεν ειναι πρεσβυτεραν σωματων  
but is Suspended-from/Depends-upon The Intellectual Underlying-Reality  
δε εξηρτημενην της νοερας υποστασεως  
(Seeing that all that are moved according to Time , even if they are Self-Motive  
15 ( επειδη παν το κινουμενον κατα χρονον , καν η αυτοκινητον  
on the one hand , since They are Leaders rather than those that are alter-motive ,  
μεν εστιν ηγεμονικωτερον των ετεροκινητων  
while on the other hand , They are Secondary to The Eternal Motion) .  
δε δευτερον της διαιωνιας κινησεως ) ,  
Thus on the one hand , just as mentioned , He Reveals that Intellect is The Father and Cause  
μεν , ωσπερ ειρηται , αποφαινει νουν τον πατερα και αιτιον  
of Souls and bodies , and that All , both Exist and Energize about That ;  
ψυχων και σωματων , και παντα και ειναι και ενεργειν περι εκεινον  
All that are Allotted That Life engaged in Transitions/Processes and Evolutions/Unfoldings .  
οσα κεκτηται την ζωην εν διεξοδοις και ανελιξεσι ,  
While on the other hand , Plato Proceeds to Another More-Incorporeal and Ineffable Source  
20 δε προεισι επ' αλλην ασωματωτεραν και αρρητον αρχην

Being Entirely Exempt from Intellect and from which All necessarily possess Their Subsistence , παντελως εξηρημενην του νου και αφ' ης παντα αναγκαιον εχειν την υποστασιν , even if one speaks of Those Beings that are Last ;

καν λεγης των οντων τα εσχατα :

for on the one hand , not All are naturally-disposed to Participate of Soul ,

γαρ μεν ου παντα πεφυκεν μετεχειν ψυχης

but only as Many that possess a More-Clear Life , or more-obscure life , in Selves .

αλλ' οσα εσχηκε τρανεστεραν ζωην η αμυδροτεραν εν αυτοις ,

Neither are All able to Enjoy Intellect and Being ,

25 ουδε παντα απολαυειν νου και του οντος

but only as Many that Subsist According to Idea .

αλλ' οσα υφεστηκε κατ' ειδος ,

P14 Whereas in turn , The Source of All The Beings **Must** Be Participated by All ,

δε αυ την αρχην των παντων των οντων δει μετεχεσθαι υπο παντων ,

if indeed She can be absent from **no one** , by Being The Cause of All (**Parm 144B**)

ειπερ αποστατησει μηδενος , ουσα αιτια παντων

which are in any way said to Subsist .

των οπωσουν λεγομενων υφεσταναι .

Therefore by being Divinely-Inspired Plato discovered This Primary Source of Wholes

5 δε ενθεως ανευρουσα Ταυτην πρωτιστην αρχην των ολων  
by Being More-Ancient than Intellect and by Being Hidden from View in Inaccessible-Places ;

πρεσβυτεραν νου και αποκεκρυμμενην εν αβατοις

and by having-Brought-to-Light These Three Causes and Monads Beyond Bodies ;

και αναφηνασα ταυτας τρεις αιτιας και μοναδας επεκεινα σωματων ,

I mean The Soul and The Intellect and The Very-First Union Above Intellect ,

λεγω ψυχην και νουν και τον πρωτιστον την ενωσιν υπερ νουν ,

on the one hand , from These as Monads/Causes/Wholes Leading-forth Their Innate Numbers ;

μεν εκ τουτων ως μοναδων παραγει τους οικειους αριθμους ,

The One Multitude Being The-Idea-of-One ,

10 τον μεν ενοειδη

while The Other Multitude Is Intellectual ,

το δε νοερον

whereas The Third Multitude is Psychical

τον δε ψυχικον

(For **Every** Monad Leads That Multitude which Is Coordinate with Herself) .

(γαρ πασα μονας ηγειται πληθους συστοιχου εαυτη) ,

Therefore , just as Plato Joins-together bodies with Souls

δε ωσπερ συναπτει τα σωματα ταις ψυχαις

so also without a doubt , He Join-together Souls with Their Intellectual Ideas ,

ουτω και δηπου μεν ψυχας τοις νοεροις ειδεσι ,

and These in turn , with The Unities of The Real Beings ,

ταυτα δε ταις ενασι των οντων ,

then He Turns-about All to The Singular Imparticipable Unity/Oneness .

δε επιστρεφει παντα εις την μιαν αμεθεκτον εναδα .

And having run back as far as to This ,

Και αναδραμουσα μεχρι ταυτης ,

15

he expects to possess The Highest Limit of The Theory of Wholes ;  
 οιεται εχειν το ακροτατον περας της θεωριας των ολων ,  
 and that This is The Truth Concerning The Gods ,  
 και ταυτην ειναι την αληθειαν περι θεων ,  
 by being Engaged/Involved/Busy with The Unities of The Real Beings ,  
 η πραγματευεται περι τας εναδας των οντων ,  
 and which Impart both The Processions and The Characteristics of Selves  
 και παραδιδωσι τε τας προοδους και τας ιδιοτητας αυτων  
 including The Joining-Together of The Real Beings in Relation to Selves  
 20 και την συναφην των οντων προς αυτας  
 and to The Orders of The Ideas ,  
 και τας ταξεις των ειδων ,  
 which are Suspended from These Unific Underlying-Realities ;  
 αι εξηρτηνται τουτων των ενιαιων υποστασεων :  
 then that The Theory of Intellect and The Ideas and The Genera Turning-about Intellect  
 δε την θεωριαν του νου και τα ειδη και τα γενη στρεφομενην περι νουν  
 is Secondary to The Knowledge which is Engaged about The Divine Selves .  
 ειναι δευτεραν της επιστημης παραγματευομενης περι των θεων αυτων :  
 and that on the one hand , This Theory of Intellect Grasps Intelligibles  
 και μεν ταυτης αντιλαμβανεσθαι νοητων  
 and Ideas which are still capable of being Recognized by The Soul through Insight ,  
 25 και ειδων ετι δυναμεων γινωσκεσθαι τη ψυχη δι' επιβολης ,  
 while on the other hand , The Knowledge Excelling/Transcending This Theory  
 δε την υπερεχουσαν ταυτης  
 Pursues Ineffable and Voiceless Hyparxes and The Separation in Each-Other ,  
 μεταθειν αρρητων και αφθεγκτων υπαρξεων τε την διακρισιν εν αλληλαις  
 and The Unfolding of Selves into The Light from The Singular Cause .  
 και την εκ- αυτων -φανσιν απο μιας αιτιας .  
 From which Source , on the one hand , I also opine that The Intellectual Character  
 P15 Οθεν μεν και οιμαι το νοερον ιδιωμα  
 of The Soul is Capable of Grasping The Intellectual Ideas and The Differences in Selves ,  
 της ψυχης υπαρχειν καταληπτικον των νοερων ειδων και της διαφορας εν αυτοις ,  
 but on the other hand , that The Summit , or as they say , The Flower and Hyparxis of Intellect  
 δε την ακροτητα , και ως φασι , το ανθος και την υπαρχιν του νου  
 is Conjoined with The Unities of The Real Beings , and through These ,  
 5 συναπτεσθαι προς τας εναδας των οντων και δια τουτων  
 with The Occult/Hidden/Secret/Esoteric Union of All The Divine Unities of Self .  
 προς την αποκρυφον ενωσιν πασων των θειων εναδων αυτην .  
 For by There Being Many Gnostic/Cognitive Powers in us , and According to This Alone  
 γαρ ουσων Πολλων γνωριστικων δυναμεων εν ημιν , κατα ταυτην μονην  
 we are Naturally Capable of Communing-with The Divine and to Participate of That Union ;  
 πεφυκαμεν συγγινεσθαι τω θειω και μετεχειν εκεινου :  
 for The Genus of Gods cannot be Grasped by sense-perception , nor by opinion and Dianoia ,  
 γαρ το γενος θεων ουτε ληπτον αισθησει , ουτε δοξη και διανοια ,  
 if indeed Self Is Exempt from all bodies ; for Selves are divisible/partible  
 10 ειπερ εστι εξηρημενον απαντων σωματων , γαρ αυται μερισται

15

and have come in contact with all various practical notions ;  
καὶ εφαπτονται πολυ—πραγματων —ειδων ,  
nor by Intellection in conjunction with Logos (**Tim 28A**) ,  
οὐτε νοησει μετα λογου ,  
for Intuitive-Knowledge of This Kind belongs to The Truly-Real Beings ;  
γαρ γνωσεις αι τοιαυται εισιν των οντως οντων ,  
since The Hyparxis of The Gods Rides-upon/Is-Carried-upon The Real Beings ,  
δε η υπαρξις των θεων εποχειται τοις ουσι  
and is Defined According to The Union of The Wholes of Self .  
και αφωρισται κατ' την ενωσιν των ολων αυτην .  
Therefore if indeed The Divine is Knowable in any way at all ,  
ουν ειπερ το θειον εστι γνωστον και οπωσουν ,  
then it remains that The Divine must be Knowable by The Hyparxis of The Soul ,  
Λειπεται υπαρχειν καταληπτον τη υπαρξει της ψυχης  
and thus Self can be Known/Recognized through This , as far as possible .  
και γνωριζεσθαι δια ταυτης καθ'οσον δυνατον .  
For we say that Everywhere/Always Those that are Like can be Known by The Like ;  
γαρ φαμεν πανταχου τα ομοια γινωσκεσθαι Τω ομοιω :  
so that it is clear that the sensible can be known by sense , and the opinionative by opinion ,  
μεν δηλαδη το αισθητον τη αισθεσι , δε το δοξαστον τη δοξη ,  
and the Dianoetic by Dianoia , and The Intelligible by Intellect ;  
20 δε το διανοητον τη διανοια , δε το νοητον τω νω  
so that The Most Unific must be Known by The One ,  
ωστε το ενικωτατον τω ενι  
and The Ineffable by That which is Ineffable .  
και το αρρητον τω αρρητω .  
For **Socrates** in the *Alcibiades* (**133C**) rightly expresses ,  
γαρ ο Σωκρατης εν Αλκιβιαδη Ορθως ελεγεν  
that The Soul Upon-Entering into Herself will Oversee All The Others and The God ;  
την ψυχην εισιουσαν εις εαυτην κατοψεσθαι παντα τα αλλα τε και τον θεον :  
For by Verging into The Union of Herself and The Center of The Whole of Life  
γαρ συννευουσα εις την ενωσιν εαυτης και το κεντρον της συμπασης ζωης  
and by doing-away-with the multitude and the variety of all the manifold powers in Self ,  
25 και αποσκευαζομενη το πληθος και την ποικιλιαν των παντοδαπων δυναμεων εν αυτη ,  
Self Ascends to The Highest Watchtower of The Real Beings (**Statesman 272E**) .  
αυτην ανεισι επ' την ακραν περιωπην των οντων .  
And just as in The Most Holy of The Mysteries , they say that on the one hand , at first ,  
P16 Και ωσπερ εν ταις αγιωταταις των τελετων φασι μεν την πρωτην  
The Mystics Meet The Many-Ideas and The Many-Shaped Offspring  
τους μυστας απανταν πολυειδει και πολυφορμοις γενεσιν  
that are Hurled-forth (**Philebos 16C**) before The Gods ,  
προβεβλημενοις των θεων ,  
whereas on the other hand , upon entering within ,  
δε εισιοντας  
Remaining Calm/Unmoved and Fortified by The Mystic Rites  
ακλινεις και πεφραγμενους ταις τελεταις

They Genuinely/Innocently/Purely Receive in Their Bosom The Divine Illumination of Self ,  
ακραιφνως εγκολπιζεσθαι την θειαν ελλαμψιν αυτην  
and naked , as They would say , They Participate/Share of The Divine .

5 και γυμνητας , ως εκεινοι αν φαιεν , μεταλαμβανειν του θειου :

I suspect that The Same Way takes place in The Speculation/Beholding of Wholes .

οιμαι τον αυτον τροπον και εν τη θεωρια των ολων

For on the one hand , upon The Soul Beholding those that arise after Herself ,

μεν εις την ψυχην βλεπουσαν τα μεθ' εωτην

She Sees the shadows and images of The Real Beings , whereas on the other hand ,

βλεπειν τας σκιας και τα ειδωλα των οντων , δε

when She Turns-about (**Republic 518C-D**) to Herself

επιστρεφομενην εις εαυτην

She Unfolds The Ousia and The Logos' of Herself ;

10 ανελιττειν την ουσιαν και τους λογους εαυτης :

and on the one hand , at first , just then She only Sees Herself ; whereas on the other hand ,

και μεν το πρωτον ωσπερ μονον καθοραν εαυτην , δε

upon Penetrating-More-Profoundly by The Intuitive-Knowledge of Herself ,

βαθυνουσαν τη γνωσει εαυτης

She will also Discover The Intellect and The Orders of The Real Beings in Self ,

και ευρισκειν τον νουν και τας ταξεις των οντων εν αυτη ,

but furthermore , upon Withdrawing into The Inner Refuge of Self ,

δε χωρουσαν εις το εντος αυτης

and as it were , into The Innermost Sanctuary of The Soul , She Beholds

και οιον το αδυτον της ψυχης , θεασασθαι

with eyes shut , The Genus of Gods , and The Unities of The Beings (**Phaedrus 246D**) .

15 μεσασαν το γενος θεων και τας εναδας των οντων .

For All are in us in a Psychic Way (**Meno 81C**) ,

γαρ Παντα εστι εν ημιν ψυχικως

and Through This we Naturally Know-Recognize Everything ,

και δια τουτο πεφυκαμεν γινωσκειν παντα τα ,

by Awakening The Powers and The Images of Wholes in us .

ανεγειροντες τας δυναμεις και τας εικονας των ολων εν ημιν .

And This is The Best of The Energy , of The Powers to be Offered-up in Quietude

Και τουτο εστι το αριστον της ενεργειας , των δυναμεων ανατεινεσθαι εν ηρεμια

to The Divine Self and to Dance-Around That ,

20 προς το θειον αυτο και περιχορευειν εκεινο ,

and to Always Gather-together All The Multitude of The Soul to This Union (**Phaedr 67C**) ,

και αει συναγειρειν παν το πληθος της ψυχης προς ταυτην την ενωσιν ,

and by discharging All Those that are after The One

και αφεντας παντα οσα μετα το εν

and to be Conjoined with The Ineffable Self which 'Is' also Beyond All The Beings .

και συναπτεσθαι τω αρρητω αυτω και επεκεινα παντων των οντων .

For it is Lawful for The Soul to Ascend as far as This (**Republic 509B**) ,

γαρ θεμιτον την ψυχην ανιεναι Μεχρι τουτου ,

until She may Complete Her Ascent at The Self Source of The Beings ;

25 εως αν τελευτηση ανιουσα επ' την αυτην αρχην των οντων :

but once having-come-to-Be There (**Republic 519D**) ,

δε γενομενην εκει

and having-Beheld The Place which is There , She must again Descend from There ,

και θεασαμενην τον τοπον εκει και κατιουσαν εκειθεν

and Direct Her Journey through The Real Beings ;

και πορευομενην δια των οντων

while also Unfolding The Multitude of The Ideas ;

και ανελιττουσαν τα πληθη των ειδων ,

and going-through The Monads and The Numbers of Selves ,

τε διεξιουσαν τας μοναδας και τους αριθμους αυτων

while also Thoroughly-Recognizing In The Way of Intellect

και διαγινωσκουσαν νοερως

in what way Each One is Suspended-from/Depends-upon Their Innate Unity ,

οπως εκαστα εξηρτηται των οικειων εναδων ,

by Considering Her to Possess The Most Perfect Knowledge of Those that Are Divine ,

οιεσθαι εχειν τελεωτατην επιστημην των θειων ,

and as Beholding The Processions of The Gods into The Beings

τε θεασαμενην τας προοδους των θεων εις τα οντα

and The Separations of The Beings about The Gods

και τας διακρισεις των οντων περι τους θεους

in-The-Way-of-The-Idea-of-The-One .

ενοειδως .

Surely then on the one hand , according to the vote of Plato ,

δη μεν κατα την ψηφον του Πλατωος

let such be the Theological

εσ- τοιουτος -τω Ο θελογικος

and let the Theology be such a habit for us ;

και η θεολογια τοιαδε τις εξις ημιν ,

which Unfolds-into-Light The Self Hyparxis of The Gods

εκ φαινουσα την αυτην υπαρχην των θεων

and The Unknowable of Selves ,

και το αγνωστον αυτων ,

including The Characteristic of The Participants

και της ιδιοτητος των μετεχοντων

arising from being Separate and Beholding

απο διακρινουσα και θεωμενη

of This Unific Light

της ταυτης ενιαιον φως

and of This Blessed Energy

και της μακαριας ενεργειας

which also Provides/Causes All of The Goods At-Once ,

και παρεκτικης παντων των αγαθων ομου

and which are Announced (**Timaeus 37A-B**) to Those that are worthy .

απαγγελλουσαι τοις αξιοις .

The Autumnal Equinox

22 September 2022

## Chapter 4 - δ

On the other hand , after The All-Perfect Comprehension of This First Theory

15 δε μετα της παντελη περληψιν ταυτης πρωτιστης θεωριας  
we must also Distinguish The Ways according to which Plato teaches us  
και διαστησωμεθα τους τροπους καθ' ους ο Πλατων αναδιδασκει ημας

The Mystic Conceptions concerning The Divine .

τα μυστικα νοηματα περι των θειων .

For it has come to Light that he does not pursue the same way of instruction about The Divine

γαρ Φαινεται ου μετιων τον αυτον τροπον την διδασκαλιαν περι των θειων  
in every case ; since on the one hand , sometimes he unfolds The Truth about Selves

πανταχου , αλλ' μεν οτε ανελιττων την αληθειαν περι αυτων

*in A Divinely-Inspired Way ,*

ενθεαστικως

then on the other hand , at other times , *in A Dialectic Way ,*

20 δε οτε διαλεκτικως ,

and at other times , by Announcing The Ineffable Characteristics of Selves in *A Symbolic Way ,*

και ποτε μεν εξαγγελλων τας αρρητους ιδιοτητας αυτων συμβολικως ,

then again at other times , he Reverts to Selves from Their Images

δε ποτε ανατρεχων επ' αυτους απο των εικονων

and Discovers in Selves The Primary Causes of Wholes .

και ανευρισκων εν αυτοις τας πρωτουργας αιτιας των ολων .

For on the one hand , in the *Phaedrus* (238D) , by Being Divinely-Enraptured-by-The-Nymphs ,

25 γαρ μεν Εν Φαιδρῳ γενομενος νυμφοληπτος

and by having exchanged his human intelligence for The Superior Madness/Fury ,

P18 και αλλαξαμενος της ανθρωπινης νοησεως την κρειττονα μανιαν ,

on the one hand , He Unfolds with A Divinely-Inspired Mouth ,

μεν διεξεισι ενθεω στοματι

Many Hidden Doctrines about The Intellectual Gods ,

πολλα απορρητα δογματα περι των νοερων θεων ,

and on the other hand , Many Hidden Doctrines about The Liberated Leaders of The All ,

δε πολλα περι των απολυτων ηγεμονων του παντος ,

who Lead Up The Multitude of The Kosmic Gods

οι ανατεινουσιν το πληθους των εγκοσμιων θεων

to Their Intelligible and Separate Monads of Their Wholes ,

5 επι τας νοητας και χωριστας μοναδας των ολων ,

while unfolding even more about The Divine Selves (*Timaeus* 41A)

δε ετι πλειω περι των θεων αυτων

Being Allotted to The Kosmos , by Celebrating both The Intellections of Selves and

διαλαχοντων τον κοσμον , ανυμνων τε τας νοησεις αυτων και

Their Kosmic Fabrications and Their Unpolluted Providence and Governing of Souls

τας περικοσμιους ποιησεις και την αχραντον προνοιαν και την διακυβερνησιν περι τας ψυχας

and All else that Socrates Imparts *in A Divinely-Inspired Way* in Those Logos , as Self

και οσα αλλα ο Σωκρατης παραδιδωσιν ενθεαστικως εν εκεινοις , ως αυτος

clearly expresses and by crediting This Kind of Fury to The Deities in This Place (*Phaedr* 238C).

10 ως αυτος διαρρηδην λεγει , και αιτιωμενος τουτο της τοιαυτης μανιας τους θεους εγχωριους .

on the other hand , in the *Sophist* (242B) , by indeed contending *in a Dialectic Way*

δε Εν τω Σοφιστη γε αγωνιζομενος διαλεκτικως

about The Being and also about The Separate Underlying-Realities from The Real Beings

περι του οντος τε και της χωριστης υποστασεως απο των οντων

of **The One** , and by being-Puzzled in relation to Those that are More Ancient ,

15 του ενος και απορων προς τους παλαιοτερους ,

by Indicating on the one hand , *in what way*

επιδεικνυσιν μεν οπως

All The Beings are Suspended from **The Cause** and **The Primary Being** of Themselves ,

παντα τα οντα εξηρητηαι της αιτιας και του πρωτως οντος εαυτων ,

while on the other hand , **The Self Being** Participates of **The Unity That Transcends Wholes** ,

δε το αυτο ον (Neuter) μετεχει της εναδος εξηρημενης (Fem) των ολων ,

and **Is The One** that **Experiences** , but *is not One-Self* ,

και εστι το εν ως πεπονθος αλλ' ουκ αυτοεν ,

by Being Subordinate and United to **The One** , but not **Primarily One** .

20 υπαρχον υφειμενον και ηνωμενον του ενος αλλ' ου πρωτως εν .

Then in turn in a similar way in the *Parmenides* (137C) , he also Reveals *in a Dialectic Way*

δε αυ Ομοιως τω Παρμενιδη καν εκφαινει διαλεκτικως

both The Processions of **Being** from **The One** ,

τε τας προοδους του οντος απο του ενος

and The Transcendency of **The One** , through The First Hypotheses (1,2,3) ,

και την υπεροχην του ενος δια των πρωτων υποθεσεων ,

even as Self says in Those Hypotheses , according to the most perfect division of *This Method* .

και ως αυτος λεγει εν εκεινοις , κατα την τελεωτατην διαιρεσιν της ταυτης μεθοδου .

And certainly on the one hand , in the *Gorgias* (523) , by also *Announcing* The Myth/Logos

25 Και μην μεν εν Γοργια και απαγγελλων μυθον

about The Three Fabricators/Creators and concerning The Demiurgic Allotment in Selves ,

περι των τριων δημιουργων και περι της δημιουργικης διακληρωσεως εν αυτοις ,

by Being not only a Myth but also The Logos .

οντα ου μονον μυθον αλλα και λογον .

On the other hand , in the *Symposium* (203B) , in regards to The Union of Love ,

P19 δε εν Συμποσιῳ περι του ενωσεως ερωτος ,

then in the *Protagoras* (320C) , in regards to the Distribution from The Gods of mortal beings ;

δε εν Προταγορᾳ περι της διακοσμησεως απο θεων των θνητων ζωων ,

He Conceals The Truth in regards to The Divine , *in a Symbolical Way* ,

κατακρυπτει την αληθειαν περι των θειων τον συμβολικον τροπον ,

and by *Revealing* The Will of Itself to the extent of Bare Indication

και εκφαινει την βουλησιν εαυτου μεχρι ψιλης ενδειξεως

to The Most Genuine of Hearers .

5 τοις γνησιωτατοις των ακουοντων .

If then you wish to be Reminded of The Realities through The Mathematical Disciplines

Ει δε βουλει μνησθηναι της πραγματειας δια των μαθηματων διδασκαλιας

and from The Ethical or Physical Logos' about The Divine Realities ,

και εκ των ηθικων η φυσικων λογων περι των θειων της ,

of which on the one hand , Many may be Contemplated in the *Timaeus* ,

οια μεν πολλα θεωρειν εν Τιμαιω

and on the other hand , Many in the *Statesman* ,  
 δε πολλα εν Πολιτικω  
 while Many are scattered in *The Other Dialogues* ; *Herein* without a doubt ,  
 10 δε εστι κατεσπαρμενα εν αλλοις διαλογος , ενταυθα δηπου  
 for Thou who also Longs to Know The Divine by *Their Images* , *The Way* will be quite-clear .  
 σοι και εφιεμενος γινωσκειν τα θεια δια των εικονων <o> τροπος εσται καταφανης .  
 For *All These Dialogues Express-Likenesses* of The Divine Powers ; for on the one hand ,  
 γαρ Απαντα απεικονιζεται τας των θειων δυναμεις : μεν  
 if the *Statesman* (269C), *Expresses-Likenesses* of The Fabrication in Heaven ,  
 ει ο πολιτικος την δημιουργιαν εν ουρανω ,  
 then perhaps on the other hand , *The Figures* of The Five Elements Imparted/Given in  
 τυχοι δε τα σχηματα των πεντε στοιχειων αποδεδομενα εν  
 Geometric Logos'/Ratios (in the *Timaeus* 53C) , *Expresses-Likenesses*  
 15 γεωμετρικοις λογοις  
 The Characteristics of The Gods who Ride-upon The Parts of The All ;  
 τας ιδιοτητας των θεων των επιβεβηκοτων τοις μερεσι του παντος ,  
 whereas on the other hand , *The Divisions* of The Ousias of The Soul *Express-Likenesses*  
 δε αι διαιρεσεις της ουσιας ψυχικης  
 of The Whole Kosmic-Orders of The Gods (*Timaeus* 34B) .  
 τας ολας διακοσμησεις των θεων .  
 For I concede to say that The Governments which He puts-together are *Likened* to The Divine ,  
 γαρ Εω λεγειν οτι τας πολιτειας ας συνιστησιν απεικαζων τοις θειοις  
 and to The Whole Kosmos and They are Adorned by The Powers in Self .  
 και τω παντι κοσμω και ταις διακοσμει δυναμεσι εν αυτω .  
 Therefore surely then , *All These Dialogues* exhibit to us through *Likeness* , Their Processions  
 20 ουν δη Παντα ταυτα επιδεικνυσιν ημιν δι' ομοιοτητος εκεινων τας προοδους  
 and Orders and Fabrications in *Images* of those here in Relation to The Divine .  
 και ταξεις και δημιουργιας εν εικοσιν των τηδε προς τα θεια .  
 Thus on the one hand , Such are The Ways of The Theological Doctrines used by Plato .  
 ουν μεν τοιοιδε εισι Οι τροποι της θεολογικης διδασκαλιας παρα τω Πλατωνι :  
 Whereas on the other hand , it is clear from what has been said ,  
 P20 δε δηλον εκ των ειρημενων  
 that They are also necessarily *so many* in Number ;  
 οτι ειναι και αναγκαιον τοσουτους τον αριθμον :  
 for on the one hand , those who speak about The Divine by *Way of Indication* ,  
 γαρ μεν οι λεγοντες περι των θειων δι' ενδειξεως  
 either speak *Symbolically* and *Mythically* or by *Way of Images* ,  
 η λεγουσιν συμβολικως και μυθικως η δι' εικονων ,  
 on the other hand , of those who announce the thoughts of themselves in an Un-covered Way ,  
 δε οι απαγγελλοντες τας διανοησεις εαυτων απαρακαλυπτως  
 some frame their Logos' According to Knowledge ,  
 5 οι μεν ποιουνται τους λογους κατ' επιστημην  
 while others frame their Logos' According to The Inspiring-Breath from The Gods .  
 οι δε κατα επιπνοιαν εκ θεων .  
 Thus on the one hand , One who is Orphic Longs to Reveal The Divine through Their Symbols ,  
 δε μεν Ο Ορφικος εφιεμενος μηνυειν τα θεια δια των συμβολων

and is wholly akin to those who write The Myths of The Gods .

καὶ ολῶς οἰκειος τοις γραφουσιν τας θεομυθιας .

On the other hand , One who is Pythagorean Longs to Reveal The Divine through Their Images ,

δε Ο Πυθαγορειος δια των εικονων ,

since The Mathematical Disciplines were also discovered by the Pythagoreans

επει τα μαθηματα και εξηυρητο τοις Πυθαγορειοις

for The Reminiscence of The Divine by endeavoring to arrive at These by These Images ;

10 προς την αναμνησιν των θειων ως επεχειρουν διαβαινειν επ' εκεινα δια τουτων εικονων :

for they refer both The Numbers and The Figures to The Gods ,

γαρ εκεινων ανεισαν και τους αριθμους και τα σχηματα τοις θεοις ,

just as reported by those who earnestly record what was said .

καθαπερ οι σπουδαζοντες ιστορειν τα λεγουσιν .

Then on the one hand , The One who *Brings-to-Light* The Self Truth According to Herself

δε μεν Ο εκφαινων την αυτην αληθειαν καθ' εαυτην

About The Gods *In-A-Divinely-Inspired-Way*

περι θεων ενθεαστικως

*Especially Reveals/Makes-Known* is from The Very Best of The Initiators of The Mysteries ;

μαλιστα καταφανης παρα τοις ακροτατοις των τελεστων :

for surely then , These Very Ones do not think it is Proper to cover-over The Divine Orders

15 γαρ δη ουτοι ου αξιουσιν παραπετασ- τας θειας ταξεις

or The Characteristics of Selves through certain veils/screens , to the pupils of Themselves ,

η τας ιδιοτητας αυτων δια τινων -ματων τοις γνωριμοις εαυτων ,

but to Impart to them , by Announcing both The Powers and The Numbers in Selves

αλλα αποδιδοναι εξαγγελλουσιν τε τας δυναμεις και τους αριθμους εν αυτοις

by Being-Moved by The Divine Selves .

κινουμενοι υπ' των θεων αυτων .

Whereas in turn on the other hand , The Exceptional/Exclusive/Singular Unfolding

αυ δε Ο εξαιρετος

*According to Knowledge* belongs to The Philosophy of Plato ; for as it appears to me ,

20 κατ' επιστημην εστι της φιλοσοφιας του Πλατωνος : γαρ ως δοκει εμοι ,

out of all those who are known to us , Plato Alone has attempted

των συνεγνωσμενων ημιν ο Πλατων μονος επεχειρησε

to Methodically Set in Order and to Define

κατα τροπον ταξαι και διελεσθαι

both The Procession of The Divine Genera and The Difference to Each-Other

και την προοδον των θειων γενων και την διαφοραν προς αλληλα

and also The Common Characteristics of The Whole Kosmic-Orders

και τε τας κοινας ιδιοτητας των ολων διακοσμων

including The Differences in Each Kosmic-Order .

25 και τας διηρημενας εν εκαστοις .

Thus on the one hand , This will be quite-clear , when we shall Frame

P21 ουν μεν Τουτο εσται καταφανες , οταν ποιησωμεθα

The Leading Demonstrations about the *Parmenides* and All The Divisions in Self .

τας προηγουμενας αποδειξεις περι Παρμενιδου και πασων των διαιρεσεων εν αυτω :

but now on the other hand , we should also say that Plato does not admit

νυν μεν και λεγωμεν οτι ο Πλατων ου εισεδεξατο

All The Mythical fictions/figures of the dramatic composition ,  
 πασαν των μυθικων πλασματων της δραματουργιαν  
 but only as many that Aim at The Beautiful and The Good of Self (**Republic 462A**) ,  
 5 αλλ' οσον στοχαζεται του καλου και του αγαθου αυτης  
 and which are not Unharmonized in Relation to The Divine Underlying-Reality .  
 και εστιν ουκ αναρμοστον προς την θειαν υποστασιν .  
 For on the one hand , The Way of The Mythology is Ancient , which indicates  
 γαρ μεν ο τροπος της μυθολογιας Εστι αρχαιος , μηνυων  
 The Divine through conjecture and which puts-forth and represents The Nature of The Truth  
 τα θεια δι' υπονοιων και προβεβλημενος και απεικονιζομενος την φυσιν της αληθειας  
 under Many Veils , which extends-forth sense-perceptibles of The Intelligibles ,  
 παρα-πολλα-πετασματα , η προτεινει αισθητα των νοητων  
 and material of The Immaterial , and partible figures of The Impartible ,  
 10 και ενυλα των αυλων και μεριστα πλασματα των αμεριστων ,  
 and images/phantoms which are also equipped with false being of Those which are Real .  
 και ειδωλα και κατασκευαζει ψευδως οντα των αληθινων .  
 On the other hand , the more tragic Mythologies of the ancient poets  
 δε τας τραγικωτερον θεολογιας Των παλαιων ποιητων  
 who indeed thought it proper to establish *The Ineffable/Hidden Concerning The Gods* ,  
 γε αξιουντων συντιθεναι απορρητους περι των θεων  
 and on account of this devised *wanderings , sections , battles , lacerations* ,  
 15 και δια τουτο ποιουμενων πλανες και τομας και πολεμους και σπαραγμους  
*rapes and adulteries* of The Gods and many other *such Symbols*  
 και αρπαγας και μοιχειας θεων και πολλα αλλα τοιαυτα συμβολα  
 of The Truth *Kept-Hidden* about The Divine Beings .  
 της αληθειας αποκεκρυμμενης περι των θειων ,  
 Thus on the one hand , Plato Does-away-with *such a Way of Mythology*  
 μεν ο Πιλατων αποσηναζεται τοιουτον τροπον της μυθολογιας  
 and says that it is in-every-way most-perfectly-foreign in Relation to Education ,  
 και φησι ειναι παντελως αλλοτριωτατον προς παιδειαν ,  
 while on the other hand , He Recommends The Logos' in the form of Myths about The Gods  
 20 δε παρακελευεται τους λογους εν σχημασι μυθων περι θεων  
 by being More-Persuasive and More-Adapted to Mould Truth and Philosophical Habit ,  
 πιθανωτερον και οικειοτερον προς πλαττειν αληθειαν και φιλοσοφον εξιν ,  
 by Advocating on the one hand , that The Divine Nature is The Cause of All Good ,  
 μεν το θειον αιτιωμενους παντων αγαθων  
 whereas on the other hand , of *nothing bad* ,  
 δε ουδενος κακου ,  
 while on the one hand , by-having-no-share of any alteration/mutation/change ,  
 δε αμοιρον απασης μεταβολης  
 and on the other hand , by Always Preserving/Guarding The Unchangeable Order of Itself ,  
 δε αει διαφυλαττον την ατρεπτον ταξιν εαυτου  
 and on the one hand , by Pre-Supposing The Fountain of The Truth in Itself ,  
 δε προειληφος την πηγην της αληθειας εν εαυτω  
 while on the other hand , by Never coming-to-be the cause of any deception to others ;  
 25 δε ουδε— γινομενον αιτιον —μιας απατης αλλοις :

for Socrates Leads-The-Way for us with Such Types of Theology in the *Republic* (376-383) .  
γαρ ο Σωχρατης υφηγησατο ημιν τοιουτος τυπους θεολογιας εν Πολιτεια .

Now then , All The Myths of Plato Keep-Guarding The Truth in Secret ;

P22 τοινυν Παντες οι μυθοι του Πιλατωνος φρουρουντες την αληθειαν εν απορρητω  
for not even Their external pre-constructed manifestation can be discordant  
ουδε την εκτος προ-διασκευην -φαινομενην εχουσι απαδουσαν  
with the untrained and unturned preconception in us according to Nature about The Gods ,  
της αδιδακτου και αδιαστροφου προληψεως εν ημιν κατα φυσιν περι θεων ,  
since They Bear The Image of Their Kosmic Composition , in which  
αλλ' φερουσι εικονα της κοσμικης συστασεως , εν η  
both The Manifest Beauty is Worthy of Divinity , and The Beauty More-Divine than This  
5 και το φαινομενον καλλος εστι θεοπρεπες και <το> θειοτερον τουτου  
is Enthroned in The Unapparent Lives and Powers of The Gods .  
ιδρυται εν ταις αφανεσιν ζωαις και δυναμεσι των θεων .

Thus on the one hand , This is One Way of The Myths Concerning The Divine Realities  
ουν μεν τουτον Ενα τον τροπον τους μυθους περι των θειων πραγματων  
from which , the *apparently unlawful , irrational and inordinate* passes into Order and Limit  
εκ του φαινομενου παρανομου και αλογιστου και ατακτου μετηγαγεν εις ταξιν και ορον  
and Takes-Aim-At The Composition of The Beautiful and Good .

10 και στοχαζομενην την συνθεσιν του καλου και αγαθου :  
On the other hand , there is Another Way being Imparted in the *Phaedrus* (229) ,  
δε ον ετερον παραδιδωσιν εν Φαιδρω ,  
which everywhere thinks worthy to Preserve the Theological-Myths Unmixed  
πανταχου αξιων φυλαττειν την θεομυθιαν αμικτον αμικτον  
with their physical explanations and also in no way to confound  
προς τας φυσικως αποδοσεις και μηδαμου συμφερειν  
nor exchange Theology and the physical theory .  
μηδε επαλλαττειν θεολογιαν και φυσικην θεωριαν .

For just as The Divine Self is-Exempt-from/Transcends The Whole of Nature ,  
15 γαρ Ως το θειον αυτο εξηρηται της ολης φυσεως ,  
so also without a doubt is it in every Way Proper that The Logos' about The Gods  
ουτω και δηπου παντη προσηκει τους λογους περι θεων  
should be Free from the practicalities concerned with Nature ;  
καθαρευειν την πραγματειας περι της φυσιν :  
for He says , that such a mixture is toilsome/wearisome/distressing ;  
γαρ φησιν , το τοιουτον επιπονον  
and makes the physical experiences the end of the conjecture of the Myths ,  
20 και ποιεισθαι τα φυσικα παθηματα τελος της υπονοιας των μυθων  
and not at all of a Good Person ; as if by wisdom they happen to take not only the Chimaira  
και ου πανυ αγαθου ανδρος , ει υπο σοφιας εκαστον τυχοι αγειν τε και την Χιμαιραν  
and the Gorgon and such as these , to be The Same with physical figures .  
και την Γοργονα και των τουουτων εις ταυτον φυσικοις πλασμασιν .

For surely then Socrates also censures these people in the following ;  
γαρ δη ο Σωκρατης και αιτιωμενος Ταυτα εν εκεινοις  
by making The Logos say in the figure of the Myth of Orithya (A Nereid , A Sea Divinity)  
25 πεποιηται τους λεγοντας εν σχηματι την μυθου Ωρειθυιαν

that while **Sporting/Having-Fun** under **The Breath of Boreas** She **Fell** upon the rocks  
P23 παιζουσαν υπο του πνειματος Βορεου ωσθεισαν κατα των πετρων  
by Being ‘**Snatched-Away**’ by **Boreas** through **mortal Love** .  
ουσαν ηρπασθαι υπο του Βορεου δι’ θνητην ερωτα :  
For I believe that The Mythological-Logos’ about The Gods should Always Possess/Hold  
γαρ οιμαι τα μυθολογηματα περι θεων δει αει εχειν  
Their Hidden Inner-Meanings More Venerable than **those** that are **apparent** .  
τας αποκεκρυμμενας εννοιας σεμνοτερας των φαινομενων .  
So that if certain persons were to introduce us to **physical hypotheses** of The Platonic Myths  
Ωστ’ ει τινες και εισηγοιντο ημιν φυσικας υποθεσεις των Πλατωνικων μυθων  
including **those** that are **engaged** about **those affairs** found **here** ,  
5 και τα στρεφομενας περι τα τηδε ,  
then we should say that selves entirely wander from The Understanding of The Philosopher  
φησομεν αυτους πανταπασιν αποπλανασθαι της διανοιας του φιλοσοφου  
and that Only Those of The Logos’ which Possess in Their Un-folding of The Truth ,  
και μονους εκεινους των λογων υπαρχειν εν τουτοις εξηγητας της αληθειας ,  
are Those that Aim at The Divine and Immaterial and of The Separate Underlying-Reality ,  
οσοι στοχαζονται της θειας και αυλου και χωριστης υποστασεως  
and by Looking to This ,  
τε και βλεποντες προς ταυτην  
make The Syntheses and The Analyses of The Myths ,  
10 ποιουνται τας συνθεσεις και τας αναλυσεις των μυθων  
adapted/akin/innate to the preconceptions in us concerning The Divine Beings .  
οικειας ταις προληψεσιν εν ημιν περι των θειων .

## Chapter 5 - ε

Now then seeing that we have Numbered All These Ways of The Platonic Theology  
 τοινυν Επειδη διηριωμησαμεθα απαντας τουτους τους τροπους της Πλατωνικης θεολογιας  
 and we have transmitted The Types of Syntheses and Analyses of The Myths  
 και παραδεδωκαμεν τας οποιας συνθεσεις τε και αναλυσεις των μυθων  
 are Properly Akin/Adapted/Innate to The Truth about The Gods .

15 ειναι προσηκει της αληθειας περι θεων ,  
 Therefore on the one hand , let This Be Circumscribed about Self ;  
 ουν μεν τουτο περιγεγραφθω αυτου :  
 and on the other hand , let us consider from what Source and especially from what Dialogues  
 δε σκεψωμεθα εκ ποθεν και μαλιστα τινων διαλογων  
 we should be Led to Gather These Doctrines of Plato about The Gods ,  
 χρηναι ηγουμεθα επι αναλεγεσθαι τουτοις τα δογματα του Πλατωνος περι θεων ,  
 and by Looking towards we may be able to Discern what Kinds are The Genuine Ones  
 20 και αποβλεποντες προς δυνησομεθα κρινειν τινας τυπους τε τα γηησια  
 and what kinds are the illegitimate ones of those that are attributed to Self .  
 και τα νοθα των αναφερομενων εις αυτον .

Thus on the one hand , as it is said , The Truth about The Gods  
 ουν μεν , ως ειπειν , η αληθεια περι ωεων  
 is Pervasive throughout *All* The Platonic Dialogues and have Disseminated  
 Εστι διηκουσα δια παντων των Πλατωνικων διαλογων και ενεσπαρται  
**Every** Conception of The Primary Philosophy in a Venerable , Clear and Supernatural Way ;  
 πασιν νοηματα της πρωτιστης φιλοσοφιας σεμνα και εναργη και υπερφυη  
 in some , more-obscurly , but in others , More-Clearly ;

25 τοις μεν αμυδροτερα τοις δε ευαγεστερα  
 and which Awaken those that are also *in any way* able to Participate  
 P24 και ανεγειροντα τους και οπωσουν δυναμενους μετασχειν  
 in Relation to The Immaterial and Separate Ousia of The Divine Selves ;  
 προς την αυλον και χωριστην ουσιαν των θεων αυτων :  
 and just as The Demiurgos/Creator of *All* Those in The Kosmos  
 και ασπερ ο δημιουργος παντων των εν τω κοσμῳ  
 Established Images/Likenesses of The Unknowable Hyparxis of The Gods  
 5 κατεθηκεν ινδαλματα της αγνωστου υπαρξεως των θεων  
 in Each Part of *The All* and in *Nature* ,  
 εν εκαστη μοιρᾳ του παντος και φυσει

in order that *All* might be Turned-About to The Divine by **Their** Kinship to Self .

ινα παντα επιστρεφηται προς το θειον κατα την συγγενειαν προς αυτο ,  
 I believe that in the same way The Divinely-Inspired Intellect of Plato also weaves-together  
 οιμαι ουτως τον ενθεον νουν του Πλατωνος και συνυφηναι  
 conceptions about The Gods in *All* the writings of himself and leaves **No Part** deprived of  
 εννοιας περι θεων απασι τοις γεννημασι εαυτου και αφειναι μηδεν αμοιρον  
 The Memory of The Divine in order that *All* may be led up from The Reminiscence of Wholes  
 της μνημης του θειου ιν' παντων αναγεσθαι εκ αναμνησιν των ολων  
 and to Provide The Reminiscence of The Divine to Those who are Genuine Lovers .  
 10 και ποριζεσθαι των θειων τοις υπαρχη γηησιοις ερασταις .

If then it necessary to set out of The Many Dialogues

Ει δε δει προθειναι των πολλων διαλογων

Those which Especially Unfold-into-Light for us The Mystic Doctrine about The Gods ,

τους μαλιστα εκφαινοντας ημιν την μυσταγωγιαν περι θεων ,

then I will not miss The Mark by reckoning among Those ,

αν ουκ φθανοιμι απολογιζομενος καταλεγων

the *Phaedo* , the *Phaedrus* , the *Symposium* and the *Philebus* , and in turn together with These ,

τον Φαιδωνα τε και τον Φαιδρον και το Συμποσιον και τον Φιληβον , και αυ μετα τουτων

the *Sophist* , the *Statesman* , the *Cratylus* and the *Timaeus* ; for All These

15 τον Σοφιστην και τον Πολιτικον και Κρατυλον και Τιμαιον: γαρ απαντες ουτοι

happen to be Filled-Full throughout The Whole of Themselves , as it is said ,

τυγχανουσιν οντες πληρεις δι' ολων εαυτων , ως ειπειν ,

of The Divinely-Inspired Knowledge of Plato .

της ενθεου επιστημης του Πλατωνος .

But after Those , I will indeed place among The Second ,

μετα τουτους αν εγωγε θειην Δευτερους

the Myth in the *Gorgias* and in the *Protagoras*

μυθον εν τον Γοργια τε και τον Πρωταγορειον

and The Logos' about The Providence of The Gods in the *Laws* (899-907) ,

20 και τα περι προνοιας θεων εν Νομοις

and Such as are Transmitted to us about The Fates (Clotho , Lachesis , Atropos) ,

και οσα παραδεδοται ημιν περι Μοιρων

or The Mother of The Fates (Necessity , *Republic* 616B) ,

η της μητρος των Μοιρων ,

or of The Circulations of The All found in the 10th Book of the *Republic* (616B-621B) .

η των περιφορων του παντος εν τω δεκατω της Πολιτειας .

If then you wish , I place those *Letters* among The Third Order , through which

Ει δε βουλει , τιθει τας Επιστολας κατα τριτην ταξιν παρ' οσων

we may also be able to be Guided to The Knowledge about The Divine ;

25 και δυνατον αναπεμπεσθαι εις την επιστημην περι των θειων :

for in these *Letters* (312D-313C) , The Three Kings are mentioned including

P25 γαρ εν ταυταις των τριων βασιλεων ειρηται και

very many other Divine Doctrines Worthy of The Platonic Theory .

παμπολλα αλλα θεια δογματα επαξια της Πλατωνικης Θεωριας .

Now then by looking into these Dialogues we must explore in these

τοινυν βλεποντες προς ταυτα Δει αναζητειν εν τουτοις

Each Kosmic-Order of The Gods , and thus on the one hand ,

εκαστον διακοσμον θεων , και μεν

from the *Philebos* (20) , we should Grasp The Knowledge Concerning The One Good and

5 εκ του Φιληβου λαμβανειν την επιστημην περι του ενος αγαθου και

The Two Primary Sources along-with The Triad which is Unfolded into Light from These ;

των δυειν των πρωτιστων αρχων περι και της τριαδος αναφανεισης εκ τουτων ,

for you will find All of These Distinctly Transmitted to us by Plato , on the other hand ,

γαρ ευρησεις παντα ταυτα διακεκριμενως παραδεδομενα ημιν υπο του Πλατωνος , δε

from the *Timaeus* (27C) , we should Grasp The Theory about The Intelligibles

εκ του Τιμαιου την θεωριαν περι των νοητων

including The Divinely-Inspired Explanation about The Demiurgic Monad  
 10 και την ενθεον υφηγησιν περι της δημιουργικης μοναδος  
 and The Most-Abundant Truth about The En-Kosmic Gods . Then we should grasp  
 και την πληρεστατην αληθειαν περι των εγκοσμιων θεων , δε  
 from the **Phaedrus** (246E-247E) , All The Intelligible and Intellectual Genera  
 εκ του Φαιδρου , παντα τα νοητα τε και νοερα γενη  
 including The Liberated/Unpolluted Orders of The Gods  
 και τας απολυτους ταξεις των θεων  
 as Many as are Proximately Established-Above The Heavenly Circulations .  
 οσαι προσεχως υπεριδρυνται των ουρανιων περιφορων ,  
 Then from the **Statesman** (268D) , we should Grasp The Theory of The Fabrication in Heaven  
 15δε εκ του Πολιτικου την δημιουργιαν εν ουρανω  
 including the Twofold Periods of The All and The Intellectual Causes of Selves (274E) .  
 τε και τας διτας περιοδους του παντος και τας νοερας αιτιας αυτων ,  
 Then from the **Sophist** , we should Grasp The Whole of The Sublunary Generation  
 δε εκ του Σοφιστου συμπασαν την υπο σεληνην γενεσιν  
 and The Characteristic of The Gods who are Allotted This Place  
 και την ιδιοτητα των θεων κληρωσαμενων ταυτην  
 Then on the one hand , from the **Symposium** , we should chase-down  
 δε μεν εκ του Συμποσιου θηρασομεν  
 many conceptions Adapted-to-Sacred-Concerns According to Each One of The Gods ,  
 πολλα νοηματα ιεροπρεπη καθ' εκαστα των θεων  
 then in turn many from the **Cratylus** , and then again , many from the **Phaedo** .  
 20 δε αυ πολλα εκ του Κρατυλου , δε πολλα εκ του Φαιδωνος :  
 For in each one of **Selves** The Divine Names are Recollected either more or less  
 γαρ εν εκαστω αυτων των θειων ονοματων γινεται μνημη πλειων η ελαττων  
 from which it is easy for those who are exercised in Divine Concerns  
 αφ' ων ων ραδιον τοις γεγυμνασμενοις περι τα θεια  
 to Comprehend by The Way of The Logos The Characteristics of Selves .  
 περιλαμβανειν τω λογισμω τας ιδιοτητας αυτων .  
 However , it is necessary to show that each one of The Doctrines  
 δε Δει αποφαινειν εκαστα των δογματων  
 Accords with The Platonic Principles  
 25 συμφωνα ταις Πλατωνικαις αρχαις  
 and with The Mystic Traditions/Transmissions of the Theologists ;  
 και ταις μυστικαις παραδοσεσιν των θεολογων :  
 for Every Theology from The Hellenes is the Offspring of The Mystic Orphic Doctrines ;  
 γαρ απασα η θεολογια παρ' Ελλησι εστι εκγονος της μυστα-Ορφικης-γωγος ,  
 first of all by Pythagoras being taught by Aglaophemus about The Mystic-Furies of The Gods ,  
 P26 πρωτου μεν Πυθαγορου διδαχθεντος παρα Αγλαοφημου περι τα οργια θεων ,  
 then in the second place by Plato receiving The All-Perfect Knowledge about These  
 δε δευτερου Πλατωνος υποδεδεχαμενου την παντελη επιστημην περι τουτων  
 from the writings of The Pythagoreans and also of The Orphics' .  
 εκ των γραμματων Πυθαγορειων τε και των Ορφικων .  
 For on the one hand , in the **Philebus** (16C)  
 γαρ μεν Ev Φιληβω

in referring The Theory about The Two-Ideal Sources to the Pythagoreans ,  
 5 αναφερων την θεωριαν περι των δυοειδων αρχων εις τους Πυθαγορειους ,  
 he calls The Pythagoreans Selves Dwelling with The Gods and Truly Blessed .  
 αποκαλει αυτους οικουντας μετα θεων και οντως μακαριους ,  
 Then indeed Philolaos the Pythagorean has left in writing for us many admirable conceptions ,  
 γουν Φιλολαος ο Πυθαγορειος ανεγραψε ημιν πολλα και θαυμαστα νοηματα ,  
 by Celebrating The Common Procession of Selves into The Real Beings  
 ανυμνων την κοινην προοδον αυτων εις τα οντα  
 including The Separate Fabrication .  
 και την διακεκριμενην ποιησιν :  
 On the other hand , in the *Timaeus* , He endeavors to teach us about The Sub Lunary Gods ,  
 10 δε εν Τιμαιω εγχειρων αναδιδασκειν περι των υπο σεληνην θεων  
 and The Order in Selves , fleeing for refuge among the Theologists  
 και της ταξεως εν αυτοις , καταφειγει επι τους θεολογους  
 and calls Selves The Children of The Gods ,  
 και αποκαλει αυτους παιδας θεων ,  
 and makes the Theologists The Guardians/Authors of The Truth about Selves .  
 και ποιειται πατερας της αληθειας περι αυτων ,  
 And finally , He Delivers The Kosmic-Orders of The Sub Lunary Gods Proceeding  
 και τελος παραδιδωσι τας διακοσμησεις των υπο σεληνην θεων προιουσας  
 from Wholes According to The Procession from Selves of The Intellectual Kings .  
 15 15 απο των ολων κατα την προοδον παρ' αυτοις των νοερων βασιλεων :  
 And again in the *Cratylus* (402B-C) , He Delivers The Order of The Divine Kosmic Orders ,  
 και παλιν εν Κρατυλω της ταξεως των θειων διακοσμων ,  
 while in the *Gorgias* (523A) , He Delivers The Logos of Homer  
 δε εν Γοργια τον Ομηρον  
 concerning The Triadic Underlying-Reality of The Demiurgic Monads .  
 της τριαδικης υποστασεως των δημιουργικων μοναδων .  
 Therefore to say in conclusion , He *Everywhere* Delivers The Logos about The Gods  
 δε ειπειν ως συλληβδην , Πανταχου αποδιδωσι τους λογους περι θεων  
 by Following The Sources of the Theologists ;  
 20 επομενως ταις αρχαις των θεολογων  
 on the one hand ,  
 μεν  
 by rejecting the tragic part of the Mythological-creation ,  
 αφελων το τραγικον της μυθοποιιας  
 while on the other hand ,  
 δε  
 by placing The Common Primary Hypotheses in Relation to Selves .  
 τιθεμενος τας κοινας τας πρωτιστας υποθεσεις προς αυτους .

## Chapter 6 - ζ

Perhaps then someone may object to us These Dispositions ,  
**P27**      Ισως δ' τις αν απαντησειη ημιν ταυτα διαταττομενοις  
                   by saying that we do not correctly bring to Light  
                   λεγων ως ουκ ορθως αποφαινομεν  
                   The Platonic Theology that is dispersed everywhere ,  
                   την Πλατωνικην θεολογιαν διεσπαρμενην πανταχου  
                   and that we attempt to collect different particulars from different dialogues ,  
       5           και επιχειρουμεν αθροιζειν τα μεν αλλων εξ τα δε αλλων διαλογων ,  
                   as if we were earnestly channeling together many particulars into one blend ,  
                   ωσπερ σπουδαζοντες ναματα συναγειν πολλα εις μιαν συγκρασιν  
                   and not by deriving All from **The Singular Fountain of Self** .  
                   και ουκ ορμωμενα παντα εκ της μιας πηγης αυτης .  
                   For if it were to take place in this way , then on the one hand ,  
                   γαρ Ει ετυχε ουτως , μεν  
                   then we could refer the different Doctrines to different Works of Plato , but on the other hand ,  
                   εξομεν αναφερειν τα αλλα δογματα προς τας αλλας πραγματειας του Πλατωνος , δε  
                   we shall by no means have The Leading/Guiding Doctrines concerning The Gods ,  
       10           ουδαμου εξει τα προηγουμενην διδασκαλιαν περι θεων  
                   nor will there be A Certain Dialogue which will present us  
                   ουδε εις τινα ταχθησεται  
                   with The All-Perfect Place and The Whole Processions of The Divine Genera ,  
                   παντελη χωραν και ολοκληρα προαγουσαν τα θεια γενη  
                   and Their Coordination with Each-Other ;  
                   και της συνταξεως προς αλληλα :  
                   for we shall be like those others who attempt to obtain The Whole from The Parts ,  
                   γαρ εοικαμεν τοις αλλα επιχειρουσαι κατασκευαζειν το ολον εκ των μερων  
                   by being at a loss of The Wholeness that Is Prior to The Parts (**ET P67**) ,  
                   δι' απορειαν της ολοτητος προ των μερων  
                   and also by trying to weave together The Perfect from the imperfect ;  
       15           κακ συνυφαινειν το τελειον των ατελων ,  
                   for the imperfect need The Primary Cause of the generation of self to Be in The Perfect .  
                   το ατελες δεοντος την πρωτιστην αιτιαν της γενεσεως αυτου εχειν εν τω τελειω .  
                   For on the one hand , the **Timaeus** may perhaps teach us The Theory of The Intelligible Genera ;  
                   γαρ μεν Ο Τιμαιος , ει τυχοι , διδαξει ημας την θεωριαν περι των νοητων γενων ,  
                   while on the other hand , the **Phaedrus** may Resplendently Deliver in Order  
                   δε ο Φαιδρος αναφανησεται παραδιδους εν ταξει  
                   The Primary Intellectual Kosmic-Orders ;  
                   τας πρωτας νοερας διακοσμησεις :  
                   but where will The Coordination of The Intellectuals in Relation to The Intelligibles Be ?  
       20           δε που η συνταξις των νοερων προς τα νοητα  
                   And what will The Generation of The Secondary from The Primary Be ?  
                   και τις η γενεσις των δευτερων απο των πρωτων ,  
                   And generally , in what way will The Procession of The Divine Kosmic-Orders come-to-Be  
                   και ολως τινα τροπον η προοδος των θειων διακοσμεν γεγονε

from The Singular Source of All among The Multitude of The Enkonic Gods

απο της μιας αρχης των παντων εις το πληθος των εγκοσμιων θεων

and in what way will The Middle Orders between The One and The All-Perfect Number

και πως τα μεσα τε του ενος και του παντελους αριθμου

Be Filled up from The Generations of The Gods

25

συμπεπληρωται απο ταις γεννησει των θεων

According to The Descent of The Same and Un-Divided Nature of The Wholes ,

P28

κατα την υποβασιν ομο και αδιαιρετιν φυη των ολων ,

we shall be unable to say .

ουχ εξομεν ειπειν .

And those who say this may still say "What is Venerable

Και οι λεγοντες ταυτα ετι φαιεν τι το σεμνον

about the constant-babbling from thee of the knowledge about The Divine ?

της θρυλλουμενης παρ' υμιν επιστημης περι των θειων ;

For it is also absurd to call these doctrines Platonic , that are collected from many places ;

5 γαρ Και αποπο προσονομαζειν ταυτα δογματα Πλατωνικα τα αθροιζομενα πολλαχοθεν ,  
and which , as you acknowledge ,

ως φατε

are being channeled from foreign places while being attributed to the Philosophy of Plato ;

ναματων εξ αλλοτριων αναχθεντα εις την φιλοσοφιαν του Πλατωνος ,

nor are thou able to show One Whole Truth about The Divine ."

ουχ παρ' υμιν εξετε δεικνυναι μιαν ολην αληθειαν περι των θειων .

They may also say that , "Perhaps those younger than Plato ,

αν Και φαιων -τοι ισως τους νεωτερους του Πλατωνος

have delivered in the writings of themselves One Perfect Theological Idea ,

10 παραδιδοναι εν τοις συγγραφαις εαυτων εν τελειον θεολογιας ειδος  
and wove-it-together for the hearers/followers of themselves .

και συνυφηναντας τοις κατηκοοις εαυτων .

Accordingly then , on the one hand , thou will be able to produce

αρα δε μεν Υμεις δυνησεσθε προαγειν

The Whole Theory of Nature from the *Timaeus* ; and on the other hand ,

την ολην θεωριαν περι της φυσεως εκ του Τιμαιου , δε

the Most Beautiful Doctrines about Ethical-behavior from the *Republic* or the *Laws* ,

τα καλλιστα δογματα περι των ηθων εκ της Πολιτειας η των Νομων  
which tend towards One Idea of Philosophy .

15

συντεινοντα προς εν ειδος φιλοσοφιας

Accordingly then , only by neglecting/leaving the work of Plato

αρα δε μονην απολιποντες την πραγματειαν Πλατωνος

Concerning The Good of The First Philosophy , which surely then some may call

περι την αγαθον της πρωτης φιλοσοφιας , ο δη τις αν ειποι

The Apex of The Whole Theory !

κεφαλαιον της συμπασης θεωριας ,

*Thou must sett-aside The Most Perfect Intuitive-Knowledge of The Real Beings !*

υμας αφαιρησετε της τελεωτατης γνωσεως των οντων ,

Unless of course thou are so very simple-minded by wishing to embellish *the mythical fictions* ,

20 ει μη λιαν ευηθικως υπο εθελοιτε καλλωπιζεσθαι των μυθικων πλασματων ,

even if an analysis of *those like these* is filled-full with much of *the likely* ,  
καίτοι αναλυσεώς των τοιουτῶν αναπεπλησμενῆς πολλού του εικοτος  
and since *these* have to be delivered *in an accidental way* in the Platonic dialogues ; and  
καὶ τούτων εχοντων παραδιδοσιν τὴν επεισοδιωδήν εν τοῖς Πλατωνικοῖς διαλογοῖς , καὶ  
*just as in the Protagoras (320)*, *the myth is only shown for the sake of the government of self* ,  
οτον εν Πρωταγορᾳ αποδειξεων περι ενεκα της πολιτικης αυτης ,  
whereas in the *Republic (614)* , *the myth is only shown for the sake of Righteousness* ;  
δε εν Πολιτειᾳ της δικαιοσυνης ,  
but in the *Gorgias (523)* , for the sake of Sound-Mindedness .

25 δε εν Γοργιᾳ της σωφροσυνης .  
For Plato does not weave-together the different Selves  
P29 γαρ ο Πλατων ου συμπλεκει τας αλλα αυτων  
with the investigations of the ethical doctrines , for the sake of the mythologies,  
ταις ζητησεσιν των ηθικων δογματα , ενεκα τας μυθολογιας  
but for the sake of his leading/primary designs/considerations ; in order that  
των προηγουμενων σκοπων , ινα  
we may *not only* exercise The Intellectual Aspect of The Soul by means of contending Logos' ,  
μη μονον γνωμαζωμεν το νοερον της ψυχης δια των αγωνιστικων λογων ,  
but that The Divine Being of The Soul may also More-Perfectly Receive-in-turn  
αλλα το θειον της ψυχης και τελειοτερον αντιλαμβανηται  
The Intuitive-Knowledge of The Beings through Its Sympathy with More Mystic Capabilities .  
5 της γνωσεως των οντων τη συμπαθεια προς τα μυστικωτερα .  
For on the one hand , from The Other Logos' , we appear to be like those compelled  
γαρ μεν Εκ των αλλων λογων εοικαμεν αναγκαζομενοις  
to The Reception of The Truth ; whereas on the other hand , from the Myths ,  
εις την παραδοχην της αληθειας , δε εκ των μυθων  
we Ineffably experience and put-forth our Un-distorted/Instinctive Thoughts  
αρρητως πασχομεν και προβαλλομεν τας αδιαστροφους εννοιας  
by Venerating The Mystic Intuitive-Knowledge in Selves . From which Source , I believe that  
σεβοντες το μυστικον εν αυτοις . Οθεν οιμαι  
Timaeus (40D) also thinks that it is reasonably worthwhile that we should produce  
10 ο Τιμαιος και εικοτως αξιοι προαγειν  
The Divine Genera by following the inventors-of-myths as if they were children of Gods ,  
τα θεια γενη επομενους τοις μυθοπλασταις ως παισι θεων ,  
assuming that they always generate Those that are Secondary from Those that are Primary ,  
αει γεννωντας τα δευτερα απο των πρωτων ,  
even if they may speak without demonstration . For this kind of Logos' are not demonstrative ,  
και ει λεγοιμεν ανευ αποδειξεως . γαρ το τοιουτον ειδος των λογων Ου αποδεικτικον ,  
but of the divinely-inspired kind , by being invented by the ancients , not through necessity ,  
αλλ' ενθεαστικον , μεμηχανημενον τοις παλαιοις ουδε αναγκης  
but for the sake of persuasion , nor by mere study/discipline , but by aiming for their sympathy  
15 αλλα ενεκα θειθους , ουδε ψιλης μαθησεως αλλα στοξαζομενον της συμπαθειας  
with their works . If then you are willing to consider not only the Causes of the Myths ,  
προς τα πραγματα . Ει δη εθελοιτε σκοπειν μη μονον τας αιτιας των μυθων  
but also the other Theological Doctrines , thou will find some scattered  
αλλα και των αλλων θεολογικων δογματα , ευρηστε τα μεν παρεσπαρμενα

in the Platonic dialogues for the sake of ethical concerns , but others for physical ones .

20 τοις Πλατωνικοῖς διαλογοῖς ενεκα ηθικῶν σκεμμάτων δε φυσικῶν .  
For on the one hand , in the *Philebos* (16C) thou will find The Logos about Limit and Unlimited  
γαρ μεν Εν Φιληβῳ τὸν λόγον περὶ απειροῦ τε καὶ περατοῦ

has been made for the sake of Pleasure , and for the life according to intellect ;

πεποιηται ενεκα τῆς ηδονῆς καὶ του βίου κατὰ τον νουν :  
for I believe that the former are the genera of the latter ; since it is clear which one of the two .  
γαρ οιμαι τα ετερα γενη των ετερων , δε δηλον ποτερα ποτερων .

Whereas on the other hand , in the *Timaeus* (39E) , The Logos' about The Intelligible Gods

δε Εν Τιμαιῳ τα περὶ των νοητῶν θεων  
is assumed for the sake of the proposed physiology ; surely then on which account the images  
25 παρειληπται ενεκα τῆς προκειμενῆς φυσιολογίας , δη διοτι τας εικονας  
must be known everywhere from their paradigms ; therefore the immaterial paradigms  
P30 αναγκαιον γινωσκειν πανταχου απο των παραδειγματων , δε τα αυλα παραδειγματα  
must be known from the material , and the intelligible from the perceptible ,

των ενυλων , τα νοητα των αισθητων ,

and those that are separate , must be known by their physical forms .

τα χωριστα των φυσικων ειδων .

Whereas in turn , in the *Phaedrus* (246E) , He celebrates The Super-Heavenly Place and  
δε αυ Εν Φαειδρῳ ανυμνει τον υπερουρανιον τοπον τε καὶ

The Sub-Heavenly Depth , and every Genus *under* this , for the sake of the erotic madness

5 το υποουρανιον βαθος καὶ παν γενος υπο τουτο το ενεκα τῆς ερωτικῆς μανιας  
and the way of the recollection of souls and of the journey to these takes place .

και του τροπου της αναμνησεως των ψυχων και της πορειας επ εκεινα εντευθεν .

Thus as I say , the leading end is everywhere physical or political , but the conceptions  
δε ως μεν ειπειν το προηγουμενον τελος Πανταχου εστι φυσικον η πολιτικον , δε τα νοηματα  
about the divine are held-out for the sake of the discovery of those or for their perfection .  
περι των θειων προτειναι ενεκα τῆς ευρεσεως εκεινων η τελειωσεως .

Therefore , in what way can such a theory as thine still be Venerable and Supernatural

ουν Πως η τοιαυτη θεωρια παρ' υμιν ετι εσται σεμνη και υπερφυης  
and worthy to be earnestly studied/followed more than all ,

10 και αξια σπουδαζεσθαι μαλλον παντος ,  
by being neither able to show the whole in itself , nor the perfect ,

μητε δεικνυειν το ολον εν εαυτῃ μητε το τελειον  
nor that which precedes/leads in the works of Plato ,

μητε το προηγουμενον εν τη πραγματεια του Πλατωνος ,  
but is also overwhelmingly destitute of all these

αλλα και βιαιως απολειπομενη παντων τουτων

since it is not self-grown/natural/spontaneous nor genuine ,

αλλ' ουκ αυτοφυως ουδε γνησιαν

but has acquired an accidental order , just as in a drama .”

15 αλλ' κεκτημενη την επεισοδιωδη ταξιν ωσπερ εν δραμασι .

## Chapter 7 - ζ

Thus on the one hand such are some objections , which one may use against our Propositions .

20 ουν μεν τοιαυτα εστιν αττα δυσ- , Α τις -χερανειν επι τοις προκειμενοις .

On the other hand , I will make a Just and Clear reply to any objection such as this ,

δε Εγω ποιησομαι δικαιον και σαφη την αποκρισιν προς την απαντησιν τοιαυτην ,

and so I shall say that **Plato** everywhere Pursues The Logos' about The Gods

και μεν φησω τον Πλατωνα πανταχου μετιεναι τους λογλους περι θεων

by Following The Way Of The Ancient Reports and by Following The Nature of Their Works .

επομενως ταις παλαιαις φημαις και τη φυσει των πραγματων ,

And so sometimes on the one hand , He Lead-Them-Up to The Sources of the Doctrines

και ποτε μεν αναγεσθαι επι τας αρχας των δογματων

for the sake of The Cause of The Propositions , and then from That Source (**Rep 445C**)

25 ενεκα της αιτιας των προκειμενων κακειθεν

as if from A Watchtower , He Watches-over/Contemplates The Nature of The Proposition .

P31 ωσπερ απο σκοπιας καταθεωρειν την φυσιν του προκειμενου ,

Then sometimes on the other hand , He Sets-up the Theological Knowledge as the Leading End ;

ποτε δε τιθεσθαι την θεολογικην επιστημην προηγουμενον τελος :

for in the **Phaedrus** the proposed subject is about Intelligible Beauty

5 γαρ εν Φαιδρω του και περι νοητου καλλους

and about The Communion Pervading/Flowing/Extending to All Beauties from That Source ;

και της μετουσαις διηκουσης επι παντα των καλων εκειθεν

while in the **Symposium** the proposed subject is about The Work of The Order of Love .

και εν Συμποσιῳ περι η πραγματεια της ταξεως ερωτικης .

If then we should consider The All-Perfect and Whole and Coordinated , that Extends

Ει δε δει σκοπειν το παντελς και ολον και συνεχες αχρι

in One Platonic Dialogue to The Whole Number of The Theology , then on the one hand ,

εν ενι Πλατωνικω διαλογω του συμπαντος αριθμου της θελογιας , μεν

I shall equally extend a paradox that will only be grasped and quite clear to those of our Hearth .

10 ισως ειπειν παραδοξον το μονης λεχθησομενον και καταφανες τοις εκ της ημετερας εστιας .

Therefore on the other hand , seeing that we have initiated such Logos' ,

ουν δ' επειπερ ηρξαμεθα των τοιουτων λογων ,

we must also dare to say to those who long to claim these objections , that the **Parmenides**

και ρητεον προς τους ον ποθειτε λεγοντας ταυτα ως ο Παρμενιδης ,

has-brought-to-Light The Mystic Conceptions of This Dialogue .

φανταζεσθε τα μυστικα νοηματα του τουδε διαλογου .

For in This Dialogue , All The Divine Genera Proceed in Order from The Primary Cause

15 γαρ εν τουτω Παντα τα θεια γενη προεισιν εν ταξει εκ της πρωτιστης αιτιας

and Shine-forth Their Mutual-Coordination/Inter-Dependence with Each-Other ,

και επιδεικνυσι την συναρτησιν προς αλληλα :

and on the one hand , The Highest Summits are also of The Same and Primary Nature

και μεν τα ακροτητα και συμφυομενα και πρωτουργα

as **The One** , and are Allotted The Unific , Simple and Hidden Idea of The Hyparxis ;

ω ενι και ελαχε το ενιαιον απλουν και κρυφιον ειδος της υπαρχεως ,

while on the other hand , those that are last are multiplied into many pieces

δε τα εσχατα πληθυνεται κατακερματιζομενα



## Chapter 8 -η

On the other hand , I see that having awakened for myself

δε Ορω ανεγειρομενον μοι

a twofold contest in relation to those who attempt to investigate the works of **Plato**  
διττον αγωνα προς τους επιχειρησαστας εξεταζειν τα Πλατωνος  
and the two types of people who will oppose what has been said .

20 και τους διττους ανδρας αντιληψουμενους των ειρημενων :

On the one hand , those who in no way think it is proper to approve any other proposal

μεν τους μηδεμιαν αξιουντας δοκιμαζειν αλλην προθεσιν

from the **Parmenides** , than the exercise in each way (**136A-136E**) ,

του Παρμενιδου η την γυμνασιαν εις εκατερον

nor to introduce a crowd of secret and intellectual doctrines

μηδε επεισαγειν οχλον απορρητων και νοων δογματων

that are not proper in this Dialogue .

ουδεν προσηκοντα ενταυθα τω διαλογω :

And on the other hand , those who are more venerable and lovers of These Ideas ,

25 δε τους σεμνοτερους και φιλους τουτων των ειδων ,

who on the one hand , say that One of The Hypotheses is about The First God ,

P33 οι μεν την των υποθεσεων περι του πρωτου ,

while on the other hand , Another One of The Hypotheses is about The Second God

δε την περι του δευτερου θεου

and about The Whole Intellectual Nature ,

και της απασης νοερας φυσεως ,

Then Another One of The Hypotheses is about Those after This

δε την περι των μετα ταυτην

whether They are Superior Genera or Souls or any Other Kind of Beings

5 ειτ' ουν κρειττονων γενων ειτε ψυχων ειτε ωντινωνουν αλλων

—for the investigation of These does not pertain to the present Logos—

—γαρ η ζητησις περι τουτων ουδεν προς τον παροντα λογον—

therefore they distribute These Three Hypotheses in this way .

ουν δε διανεμουσι ταυτας τρεις τας υποθεσεις τουτον τον τροπον ,

Whereas they do not think it is proper to busy themselves about The Multitude of The Gods

δε μη αξιουσι πολυπραγμονειν τα πληθη των θεων

and The Intelligible and The Intellectual Genera and Those Prior to The Kosmos

και τα νοητα και τα νοερα τα γενη και τα προ του κοσμου

and Those in The Kosmos , nor to thoroughly-divide All in This Place ;

και τα εν τω κοσμω μηδε καταδιαιρειν παντα ενταυτα :

for even if they make the work in The Second Hypothesis about The Intellectual Beings ,

10 γαρ καν ποιηται την πραγματειαν εν τη δευτερα περι των νοερων οντων ,

although The Nature of Intellect is Singular and Simple and Indivisible .

αλλ' η φυσις του νου εστι μια και απλη και αδιαιρετος .

Thus on the one hand , one must contend with both these people who maintain

ουν μεν διαγωνιστεον Προς αμφοτερους τουτους τω εχοντι

this view/inclination about the **Parmenides** , which we have mentioned before .

ταυτην την γνωμην περι του Παρμενιδου ην ειπομεν προτερον .

Whereas on the other hand , the contest with these people is not Equal ,  
 15 δε ο αγων προς τουτους Εστι ουκ ισος ,  
 since on the one hand , those who make the ***Parmenides*** a logical exercise  
 αλλ' μεν οι ποιουντες τον Παρμενιδην λογικον γυμνασιον  
 also give-over to The Ancients who Welcome The Divinely-Inspired Way of Explanation ;  
 και δεδωκασιν τοις παλαι ασπαζομενοις τον ενθεον τροπον της εξηγησεως :  
 whereas on the other hand , those who do not Define/Separate/Unfold  
 δε οι μη διοριζοντες  
 The Multitude of The Real Beings and The Orders of The Divine  
 τα πληθη των οντων και τας ταξεις των θειων  
 are on the one hand , as **Homer** says (**Iliad**18,395) , all-together dutiful and dreadful people ,  
 20 μεν , ως Ομηρος φησιν , πανταπασιν αιδοιοι και δεινοι ανδρες ,  
 whereas in turn on the other hand , for the sake of The Platonic Philosophy  
 αυ δε ενεκα της τον Πλατωνα φιλοσοφιας  
 selves must also be held in doubt by us  
 αυτους και διαπορητεον προς ημιν  
 Following our Leader to The Most Holy and Most Mystic Truth .  
 επομενοις ημιν ηγεμονι τω παναγεστατης και μυστικωτατης αληθειας ,  
 And insofar as it brings those Propositions to Completion ,  
 και εφ' οσον συν- τοις προκειμενοις -τελει  
 one also must affirm the appearances (**Parmenides Poem Fragment 1**)  
 και λεκτεον τα δοκουντα  
 concerning The Hypotheses of the ***Parmenides*** ;  
 περι των υποθεσεων του Παρμενιδου .  
 for perhaps in this way we may also Embrace/Welcome  
 γαρ Ταχα ουτω αν και περιλαβοιμεν  
 The Whole Theology of Plato  
 25 την ολην θεολογιαν του Πλατωνος  
 by The Way of The Logos of The Understanding-Mind .  
 τω λογισμω της διανοιας .

## Chapter 9 - Θ

Thus on the one hand , let us first consider those people who drag down the Proposal

P34 ουν μεν Πρωτος σκεψωμεθα τους καθελκοντας την προθεσιν  
of this Dialogue from The Realities of The Truth to a logical exercise , whether we may also  
τουδε του διαλογου απο των πραγματων της αληθειας επι λογικην γυμνασιαν αρα και

Over-see if they will be able , in some way , to be in Concord with the works of Plato .

5 κατιδωμεν ει δυνησονται πη συναδειν τοις του Πιλατωνος .

Therefore , surely then it is quite-clear to everyone that Parmenides Proposes

ουν δη καταφανες Παντι οτι ο Παρμενιδης προθεμενος  
that I will attend/work to deliver/transmit/offer The Dialectical Method , and assumes This  
εργω παραδουναι την διαλεκτικην μεθοδον , και διαλαβειν  
as His Pattern/Matrix/Mould , he undertakes in a Similar-Way for Each of The Beings of **Self**  
ως τυπω παραλαμβανειν ομοιως εφ' εκαστου των οντων αυτην

(Such as Sameness, Difference, Likeness, Unlikeness, Motion, Rest and Each of The Others)  
(οιον ταυτοτητος ετεροτητος ομοιοτητος ανομοιοτητος κινησεως στασεως εκαστου των αλλων)

Encouraging those who intend to Search-out According to The Way of The Nature of Each ,  
10 παρακελευσαμενος τοις μελλουσι ανερευνησειν κατα τον τροπον την φυσιν εκαστου ,  
to The Great Contest ,  
τον μεγαν αγωνα ,

and he Likens Himself to the (Unwilling yet Compelled) Ibycaen Horse  
και απεικαζει εαυτον προς τον Ιβυκειον ιππον  
and says that the contest is truly not for one so much advanced in years ,  
και λεγει ειναι οντι ουδ' τω τηλικωδε ,  
and yet Self Offers-up All The Sure-Symbols/Sure-Signs of The Laborious Contest  
και αυτω παρεχεται παντα τα τεκμηρια του πραγματειωδη  
and that This Transmission of The Method has not been brought-about  
15 και ταυτης την παραδοσιν της μεθοδου μη ποιεσθαι  
as mere speculation , empty of Logos' .

ψιλοις θεωρουμενην κενην εν λογοις .

How then , is it still possible that we can attempt dismiss those Insights as being empty ,  
Πως ουν ετι δυνατον επιχειρησεις αποπεμπειν ταυτας τας επιβολας εις διακενους ,  
concerning which , the Great Parmenides thoroughly-composed The Logos about Selves  
περι ον ο μεγας Παρμενιδης διεπερανατο τον λογον περι αυτων  
Being-Bound-Together as A Multiple Reality (**136A-137A**) ?

δεομενων ως πολλης πραγματειας ;

Why then , would An Elder well advanced in years waste His time in verbal contests

Πως δε δυναμει πρεσβυτικον τηλικαυτην διατριβειν εν λογοις γυμνοις  
and especially One who Loved-to-Contemplate The Truth of The Real-Beings ,

20 και τη φιλοθεαμονα της αληθεις των οντων  
one who rendered so much study on this method ; and who on the one hand , reckoned

P35 αποδιδοναι σπουδην περι ταυτην και μεν λογι-  
by The Logos everything else , not to be Engaged-In/In-The-Presence of **Self** ,  
-ζομενον παντα τα αλλα μηδε ειναι επ' αυτην

and who on the other hand , Ascended to The Apex of The Watchtower of The One Being ?

δε αναβεβηκατα την ακραν περιωπην του ενος οντος ;

Otherwise perhaps someone may say that Parmenides is being ridiculed by Plato  
5 αλλως Ει μη τις λεγοι τον Παρμενιδην κωμωδεισθαι υπο Πλατωνος  
by dragging him down from The Most Intellectual Visions of The Soul  
καθελκομενον απο των νοερωτατων θεαματων της ψυχης  
to juvenile contests .  
εις νεοπρεπεις αγωνας .

If you wish then , let us Contemplate this , in relation to what was said ,  
Ει βουλει δε θεασωμεθα τουτο προς τοις ειρημενοις ,  
and what Parmenides promises at that time and concerning what The Logos will bring-about  
και τι ο Παρμενιδης υποσχομενος ποτε και περι τινος τον λογον ποιησεσθαι  
by saying Such A Reality has Been-Bound .  
10 ειπων τοιαυτης πραγματειας εφηψατο .

Take Notice then , was it not about The Being and The Unity of All The Real-Beings  
Αρ' ου περι του οντος και της εναδος απαντων των οντων  
According to Self , from which Being-extended , Self was Un-noticed by the many ,  
κατ' αυτον , εφ' ην ανατεινομενος ελεληθει τους πολλους  
as he Encourages us to Gather-together The Multitude of Beings into One Indivisible Union ?  
ως παρακελευομενος συναγειν τα πληθη των οντων εις μιαν αδιακριτον ενωσιν ;  
Now then on the one hand , if This is The One Being (**Parmenides 142D**)

15 τοινυν μεν Ει τουτο εστι το εν ον  
which is also Beyond Those Works/Creations which have been elaborately wrought ,  
ου καν υπερ τοις ποιημασιν επραγματευετο ,  
or else The One Being Is The Highest Summit which is All-Perfectly Established-Beyond  
ειτ' το εν ον ουν ακροτατον ο παντελως υπεριδρυται  
the logos' being-borne-along in opinion ,  
των λογων φερομενων εν δοξη ,

then on the other hand , what contrivance can be taken in hand to confuse in the same way  
δε τις μηχανη επιχειρησειν συμφερειν εις ταυτον  
The Doctrines about The Intelligibles with those logos based on opinions ?

τα δογματα περι των νοητων ταις δοξαστικαις ;  
For such a form of logos' is not harmonized with the Hypothesis about The Real Beings ,  
γαρ το τοιουτο ειδος των λογων Ου συναρμοζεται τη υποθεσει περι των οντως οντων  
neither does The Intellection of The Unapparent and Separate Causes Properly Harmonize

20 ουτε η νοησις των αφανων και χωριστων αιτιων προσηκει  
with The Dialectical Exercises , since These Differ from Each-other just as much as  
τοις διαλεκτικοις γυμνασιοις , αλλα ταυτα διεστηκεν απ' αλληλων καθ' οσον  
Intellect is also Established-Above opinion , just as **Timaeus (51D)** instructs us ,  
ο νους και υπεριδρυται της δοχης , καθαπερ ο Τιμαιος ανεδιδαζε ημας ,  
and not Timaeus only but even the Daimon-led Aristotle ,  
και ουχι μονον ο Τιμαιος αλλα και ο δαιμονιος Αριστοτελης ,

who delivers such a Power , by encouraging us to make our investigations

P36 ος παραδους τοιαυτην δυναμιν , παρακελευεται ημιν ποιεισθαι τας ζητησεις  
neither about Those that are All-Perfectly Unapparent nor about Those that are more Familiar .  
ουτε περι των παντελως αφανων ουτε περι των γνωριμωτερων .  
Accordingly then , it must be even more unlikely that Parmenides , who places

αρα δει Πολλου Παρμενιδης ο τιθεμενος

5

The Knowledge of Beings Beyond that which appears to be true  
την επιστημην των οντων επεκεινα της δοκουσης ειναι αληθειας  
than those who place sense-perception before Intellect ,

παρα τοις προβεβλημενοις την αισθησιν του νου  
to refer knowledge based on opinion to The Intellectual Nature  
αναξειν γνωσιν την δοξαστικην επι την νοητην φυσιν  
by being doubtful , variable and unstable ;  
ουσαν αμφιβολον και ποικιλην και ασταθμητον ,  
or that He would Contemplate That **Truly-Real Being**

η θεωρησειν το οντως ον  
with such an opinionated-wisdom and wholly-empty/hollow reality .  
μετα τοιαυτης της δοξοσοφιας και διακενου της πραγματειας .  
For The Intuitive-Knowledge must not only Harmonize the variable with That which is Simple  
γαρ της γνωσεως \*\*\* μονον αρμοστεον το ποικιλον Τω απλω  
but also The Idea of Many/The Multiform with The Idea of **One/The Uniform** ,  
10 και το πυλυειδες τω μονοειδει  
and the opineable with The Intelligible .  
και το δοξαστικον τω νοητω .

Now then furthermore , we must not omit that this opineable way of the logos  
τοινυν Ετι μηδε παρωνεν εκεινο ουτος ο τροπος των λογων  
is in every-way-completely foreign to The Real-Work/Reality of the **Parmenides** .  
εστι ως παντελως αλλοτριος της πραγματειας του Παρμενιδου .  
For on the one hand , All The Beings and The Order of Wholes are Delivered **There**  
15 γαρ μεν παντα τα οντα και την ταξιν των ολων παραδιδωσι Εκεινη  
including Their Procession Beginning from **One**  
και την προοδον αρχομενην αφ' ενος  
and Ending Their Turning-about in **One** , whereas on the other hand ,  
τε και τελευτωσαν επιστροφην εις εν , δε  
those that take in hand to pursue that method are very remote from The Theory of Knowledge .  
των επιχειρηματων διωκισται η μεθοδος δια πορρω της θεωριας επιστημης .  
Therefore in what way will it come to Light that Plato did not transmit an unharmonious  
ουν πως φανησεται ο Πλατων ουκ παραδιδους αναρμοστον  
hypothesis to the **Parmenides** , if it is said that Self aims to the Exercise of each one  
20 υποθεσιν τω Παρμενιδη , ει λεγοι αυτον στοχαζεσθαι της γυμνασιας εφ' εκαστου  
and for the sake of The Power in This Exercise  
και ενεκα της δυναμεως εν τουτω  
to Awaken The Whole of This Unfolding of The Logos ?  
ανακινειν την ολην ταυτην ανελιξιν των λογων ;

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Although indeed in all the other Dialogues He refers The Proper Hypotheses  
Καιτοι γε εν απασι τοις αλλοις αναφερειν τας προσηκουσας υποθεσεις  
to each of the Philosophers , thus on the one hand ,  
εις εκαστον των φιλοσοφων , μεν  
he assigns the Doctrine about Nature to Timaeus , and on the other hand ,  
αφοριζων τω διδασκαλιαν περι της φυσεως τιμαιον , δε  
that about Government to Socrates ; and that about Love to the Guest from Mantinea ,  
τω περι την πολιτειας Σωκρατει , δε τη τα ερωτικα ξενη Μαντινικη

and that about Being to the Guest from Elea .

δε τω περι του οντος ξενω Ελεατη .

Next on the one hand , Each one of the other Dialogues Presides-over Such Logos'

Ειτα μεν εκαστος των αλλων προισταται τοιουτων των λογων

which begin Prevailing/Holding-on in a Leading Way According to The Dialogue Itself ,

5 ων υπαρχει αντεχομενος προηγουμενως καθ' εαυτον , whereas on the one hand , for us , Parmenides will only be wise in His Poems ,

δε μεν ημιν ο Παρμενιδης μονος εσται σοφος ημιν εν τοις ποιημασιν and in His own Diligent-investigations of The Real Beings ,

και τοις εαυτου σπουδασμασι τα οντα ,

while on the other hand , in the Platonic camp , He is being-led a juvenile Muse ??!

δε εν τη Πλατωνικη σκηνη , καθηγεμων νεαροπρεπους Μουσης ;

Whereas this dissimilarity goes as far as to accuse Plato of preferring imitation ,

Αλλα μη ταυτα ανομοιοτητα η κατηγορειν του Πλατωνος βουλομενων μιμησεως even if Self censures the poets for referring the love of money

10 Καιτοι και αυτον ητιασατο τους ποιητας φιλοχρηματιον εις and the impassioned life to The Children of The Gods !

και την εμπαθη ζωην εις παιδας θεων :

Therefore to whom should we refer endeavors based on opinion and thoroughly-empty works , ουν που αναξομεν επιχειρηματων των ενδοξων και διακενων πραγματειων to The Leader of The Truth of The Real Beings ??!

εις τον ηγεμονα της αληθειας των οντων ;

If then by setting-free those many endeavors makes Plato The Self Witness

15 Ει δε απαλλαγεντας των πολλων επιχειρησεων ποισασθαι Πλατωνα τον αυτον μαρτυρα of That Proposed Communication and of The Logos in This , ταυτης της προκειμενης συνουσιας και των λογων εν ταυτη ,

then on the one hand , if you wish we will recall what is written in the *Theatetus*

μεν ει βουλει αναμνησθωμεν των γεγραμμενων εν Θεαιτητω , and then if you wish , we will bring-to-Memory what is written in the *Sophist* ;

δε ει βουλει των εν Σοφιστη :

for that which we claim will come-to-Light from these Dialogues .

γαρ α λεγομεν φανησεται εκ τουτων .

On the one hand , is it not the case then , that in the *Theatetus* (183D) Socrates

20 μεν ουκουν εν Θεαιτητω ο Σωκρατης

is being called-forth by a young man to refute those who claim that Being is Immoveable , προκαλουμενος υπο του νεανισκου εις ελεγχον των λεγοντων τον ον τον ακινητον ,

**Theaitetos:** **29** Not until , O Theodoros , thou and Socrates should indeed ,

Μη πριν , ω Θεοδωρε , πριν συ τε και Σωκρατες αν γ'

thoroughly examine in turn , those who say that **The All** is **in a state of Rest** ,

183D διελθητε αυ τους φασκοντας το παν εσταναι (ιστημι) ,

just as thou proposed just now .

ωσπερ προυθεσθε αρτι .

**Theodoros** : A young man , O Theaitetos , who teaches his elders to do wrong

Νεος , ω Θεαιτητε , ων διδασκεις τους πρεσβυτερους αδικειν by sidestepping their agreements ? No ! But prepare thineself in such a way as to give an παραβαινοντας ομολογιας ; αλλα , παρασκευαζου οπως δωσεις

account to Socrates , for the rest of the argument .

**λογον** Σωκρατει των επιλοιπων .

**Thea:** If indeed , he wishes it . But it would have been most pleasing , hearing

Εανπερ γε βουληται . μεντ' αν ηδιστα ηκουσα

about the doctrine I mentioned .

περι λεγω .

**Theo:** Calling Socrates forth into an argument is to call cavalry into an open plain .

προκαλουμενος Σωκρατη εις λογους προκαλει Ιππεας εις πεδιον .

Therefore , ask and thou shall hear .

ουν ερωτα και ακουσει .

**Soc:** But it seems to me , O Theodoros , that I shall indeed not be persuaded by

Αλλα δοκω μοι , ω Θεοδωρε , γε ου πεισεσθαι περι

that which Theaitetos urges .

**183E** ων Θεαιτητος κελευει .

**Theo:** Surely then , why will thou not be persuaded ?

δη ουν Τι ου πεισεσθαι ;

**Soc:** For on the one hand , would it not be dishonorable if we examine ,

μεν μη αισχυνομενος σκοπωμεν

*in a coarsely common way , Melissus and the Others* , who proclaim that **The All is One**

φορτικως Μελισσον και τους αλλους , οι λεγουσι το παν εν

*in a State of Rest* , and , there is one man that I would dishonor even more ; **Parmenides** .

εστος , οντα ενα αισχυνομαι ηττον η Παρμενιδην .

For on the other hand , **Parmenides** has come to **Light** to me , to be in the words of **Homer** ,

δε Παρμενιδης φαινεται μοι ειναι το του Ομηρου ,

“to me , both Deserving of Honor ” and at the same time “Awesome”. For I met

“ μοι τε αιδοιος ” τε αμα “δεινος .” γαρ συμπροσεμιξα

that brave when I was truly quite young and he , quite old , and he appeared to me to possess

τω ανδρι δη πανυ νεος πρεσβυτη , και εφανη μοι εχειν

an absolutely **Noble Depth of Mind** . Therefore , I am afraid that we may not grasp

**184A** τι πανταπασι γενναιον βαθος . ουν φοβουμαι ουτε μη ξυνιωμεν

what he says , and fail by even much more from understanding what he meant by them ;

τα λεγομενα , τε λειπωμεθα πολυ πλεον διανοουμενος τι ειπε ,

and my greatest fear , is that **The Logos** for the sake of which , we made a start ,

και το μεγιστον , ου ο λογος ενεκα ωρμηται ,

about *what in the world Knowledge is , may fail to be investigated* ,

περι τι ποτ' επιστημης εστιν , **ασκεπτον** γενηται

under the disorderly on-rush of **Logos** , if we allow any of them in , especially

υπο των επεισκωμαζοντων λογων , ει πεισεται τις ουτοις , αλλως

**The Logos** we have now stirred-up is full of difficulties , and either we should

τε και νυν εγειρομεν ον πληθει αμηχανον , ειτε αν

consider it as something subordinate , treating it as unworthy of discussion , or should we

σκεψεται τις εν παρεργω , παθοι αναξι ειτε

treat it as being sufficiently worthy of discussion , it will take all the time as it has taken

ικανως μηκυνομενος

to make the discussion about knowledge **Disappear** . But neither of these alternatives

το της επιστημης αφανιει : δε ουδετερα

must happen , but we should try , to deliver Theaitetos , by **The Art of Midwifery** ,  
184B δει , αλλα ημας πειρασθαι απολυται Θεαιτητον τη τεχην μαιευτικη  
of his **opinions** about **knowledge** with which he is pregnant .

περι επιστημης ων κυει .

**Theodoros** : Yes we must , if it appears , we should do so .

Αλλα χρη , ει δοκει , ποιειν ουτω .

– counter-claims like these were discussed and assigned their cause by the **Parmenides** (135C)–  
την αντιληψιν τοιαυτην αποσκευαζομενος και προστιθεις την αιτιαν του Παρμενιδου :

Socrates replies "For there is one man I may dishonor more than all the others , Parmenides .

φησιν , γαρ οντα ενα αισχυνομαι η παντας τους αλλους , Παρμενιδην .

for I conversed with the man when I was very young , when he was much older ,

25 γαρ Συνεμιξα τω ανδρι πανυ νεος πανυ πρεσβυτη ,  
and He appeared to me to possess a Certain Depth that was In-Every-Way Noble .

P38 και εδοξε μοι εχειν τι βαθος πανταπασι γενναιον .

Therefore , I am afraid , that we do not understand what has been claimed/said ,

ουν Φοβουμαι μη ουτε ξυνιωμεν τα λεγομενα ,

and even more afraid that we may miss what Parmenides-had-in-Mind to say ."

τε πολυ λειπωμεθα τι διανοουμενος ειπε .

Accordingly then we Rightfully claim that The Communication that is being Proposed

αρα Ορθως ελεγομεν την συνουσιαν προκειμενην

does not extend/refer to a logical exercise , and does not make this the end of All The Logos' ,  
5 ουκ αποτεινεσθαι εις λογικην γυμνασιαν και ποιεισθαι τουτο τελος απαντων των λογων ,

but that Self Refers to The Knowledge of The Primary Sources .

αλλ' εις την επιστημην των πρωτιστων αρχων .

For how could Socrates give-witness that a Certain Depth that was In-Every-Way Noble

γαρ Πως αν ο Σωκρατης αμαρτυρει τι βαθος πανταπασιν γενναιον

was contained in The Logos of Parmenides , if He was using a power like this ,

εχειν εν τοις λογοις χρωμενον τη δυναμει τη τοιαυτη

and if He was neglecting The Intuitive-Knowledge of The Realities ?!

10 και αμελησαντα της γνωσεως των πραγματων ;

For what can be Venerable , by in putting-together this method

γαρ Τι αν ειη σεμνον , συλλαβειν την μεθοδον

which proceeds by the way of opinion through those propositions in each case ,

ενδοξως των συντιθεμενων εφ εκατω

and by undertaking such an invention of these endeavors ?

και υποδυναι τοιαυτην την ευρεσιν των επιχειρηματων ;

Whereas in turn , in the **Sophist** (217C) , Socrates rouses the Elean Guest to the Self Articulation

δε αυ Εν τω Σοφιστη ανεγειρων τον Ελεατην ξενον εις την αυτω διαρθρωσιν

of The Propositions and to demonstrate that Himself was already in the habit of More-Profound

15 των προτεθεντων και ενδεικνυμενος εαυτον ειναι ηδη προς συνηθη βαθυτερους

Logos' ; by saying "Inform us , if is it is The Self Custom of Thyself to go through Extensive  
τους λογους : φησι φραζε ημιν , ποτερον αυτος ειωθας σαυτου διεξιεναι μακρω

Logos by explaining to anyone that which you may wish to indicate , or do you prefer

λογω λεγον τω τουτο ο αν βουληθης ενδειξασθαι , η

to go through question and answer ; and such as Parmenides used at that time ;

δι' ερωτησεων , και οιων Παρμενιδη χρωμενω ποτε

a method also Gone-through-in-detail accompanied-with All-Beautiful Logos' ;  
καὶ διεξιοντι παρεγενομην παγκαλους λογους  
at the time when I was young , and That Man was very much Older .”  
20 τοτε εγω ων νεος , εκεινου οντος ευ μαλα πρεσβυτερου .

Therefore by what contrivance should we utterly-distrust , when Socrates says that  
ουν Τις μηχανη ημας διαπιστειν , Σωκρατους λεγοντος του  
These The Logos' of Parmenides were All-Beautiful  
τουτους τους λογους ειναι παγκαλους

and possessed A Certain Depth that was In-Every-Way-Noble (**Theatetus 184A**) ,  
και εχειν βαθος πανταπασι γενναιον ,

P39 and why should The Work of Parmenides be utterly-mistreated  
και την πραγματειαν του Παρμενιδου διαλωβασθαι  
and on the one hand , Her Self Ousia and The Being be cast-out ,  
και μεν της αυτην ουσιας και του οντος εκβαλλειν ,  
and on the other hand , change-over to the vulgar , empty of logos endeavors of the people ,  
και δε μεταγειν επι την φορτικην κενολογιαν των επιχειρησεων δημωδη ,  
who do not consider that logos such as these are fit for the young ,  
μητε λογιζομενος των τοιουτων λογων το νεαροπρεπες ,  
nor consider The Hypothesis of The One Being ,  
μητε την υποθεσιν του ενος οντος  
not even one of those opinions which oppose such an Insight ?

μητε αλλο μηδεν των εναντιουμενων την τοιαυτην υπονοιαν ;  
And I certainly also think that it is proper that selves should consider The Power  
Και μην και αξιωσαιμ' αυτους σκοπειν την δυναμιν  
of The Dialectical Method , such as indicated by Socrates in the **Republic (534E)** ;  
της διαλεκτικης ,οποιαν ενδεικνυται Σωκρατης εν Πολιτεια ,  
on the one hand ,in The Way Self Encompasses All The Disciplines like A Coping-Stone ,  
μεν εφ' πως αυτην περιβεβλησθαι απασι τοις μαθημασιν θριγκον ,  
and on the other hand , The Way Self Leads-up (**521**) those that Use Her

10 δε αναγειν τους χρωμενους  
to **The Good Self** , and to The Primary Unities ,  
επ' το αγαθον αυτο και τας πρωτιδστας εναδας ,  
and furthermore , in The Way Self Purifies The Eye of The Soul (**533D**) ,  
δε εκκαθαιρειν το ομμα της ψυχης  
and he says that She is Pre-established among The Truly-Real Beings  
και φησι προσιδρυειν τοις οντως ουσι

and The Singular Source of All , and Finishes at last in That which is Un-hypothetical .  
και τη μια αρχη των παντων , και τελευταν μεχρι του ανυποθετου .  
For if This Dialectical Power and Such an End of This Path is so Great ,  
15 γαρ ει ταυτης της διαλεκτικης δυναμις μεν τηλικουτον το τελος ταυτης της οδου τοσαυτη  
then one must **not** confuse those attempts based on opinion with The Same Method as This .  
δε δει ου συγκυκαν των επιχειρησιν δια των ενδοξων εις ταυτον μεθοδω τη τοιαυτη .  
For that one reaches for human opinions , while Self is called empty-talk  
γαρ Εκεινη μεν αποτεινεται προς ανθρωτων δοχας , δε αυτη καλειται αδολεσχια  
by the many ; and that one is All-Perfectly left-destitute of the Disciplines of Knowledge ,  
υπο των πολλων : και η μεν παντελως απολειπεται των μαθηματων της επιστημης ,

while Self is The Apex-Stone of These Knowledges

20

δε αυτη εστι θριγκος τουτων των επιστημων  
and The Journey to That Self is through These Knowledges ;  
και η πορεια επ' εκεινην δια τουτων :

and on the one hand , that which opines is also the exercise of that which appears to be ,  
και μεν το δοκουν εστι και της γυμνασιας το φαινομενον ,  
whereas on the other hand , The Dialectical Method Eagerly-tries to Arrive at **The Being**  
δε η αμιλλαται επαναβιβασμοις προς το ον  
and by surely then by Always Beautifully Using for **This End** , The Nature of **The Good** .  
και δη αει καλως χρωμενη εις τελευτα την φυσιν του αγαθου .

Accordingly then , it is far from necessary for us to draw down That Method that is

P40

αρα Πολλου δεησομεν ημεις καθελκειν την  
Established Prior to The Most-accurate of Knowledges , to this endeavor based in opinion .  
ιδρυμενην προ των ακριβεστατων των επιστημων εις την επιχειρησιν ενδοξον .  
For on the one hand , this self which presides over the demonstrative appearances is Secondary  
γαρ μεν Αυτη προεχουσα της αποδεικτικης φαντασιας εστι δευτερα  
and will only be fond of contentious-encounters/wrangling/strife ;  
και αν μονης αγαπων της εριστικης ,  
Whereas on the other hand , for us , The Dialectical Method on the one hand ,  
5 δε παρ' ημιν η διαλεκτικη μεν  
uses The Many Divisions and Analyses as Primary Knowledges and Imitations  
χρηται τα πολλα διαιρεσει και αναλυσεσιν ως πρωτουργοις επιστημαις και μιμουμεναις  
of The Procession of The Beings from **The One** and in turn of Their Turning-About to **Self** .  
την προοδον των οντων εκ του ενος και παλιν επιστροφην προς αυτο ,  
Whereas on the other hand , at times The Dialectical Method also uses

δε ποτε και χρηται

Definitions and Demonstrations in Her Chase/Pursuit of Being .

ορισμοις και αποδειξεσιν εις την θηραν του οντος .

Now then on the one hand , at times The Dialectical Method uses Demonstrations

10

τοινυν μεν Οτε η χρηται ταις αποδειξεσι  
and Prior to These The Definitive and The Separative Method Prior to That ,  
και προ τουτων τη οριστικη και τη διαιρετικη μεθοδω προ ταυτης ,  
whereas on the other hand , the endeavor based on opinion is altogether deprived  
δε η πανταπασιν απολειπεται  
of The Demonstration of The Irrefutable Ways of The Logos .

της αποδειξεως των ανελεγκτων λογισμων ,

How on the one hand , is it not necessary for these powers to be separated from each other ,  
πως μεν ουκ αναγκη τας δυναμεις διωρισθαι απ' αλληλων ,  
while on the other hand , The Work of **Parmenides** , which Uses The Dialectical Method

15

δε την πραγματειαν του Παρμενιδου χρωμενην τη διαλεκτικη  
for our Benefit , should be Free from the thoroughly-empty variety of endeavors ,  
παρ' ημιν καθαρευειν της διακενου ποικιλιας των επιχειρηματων  
and bring-about The Logos in Relation to The Self Being ,  
και ποιεισθαι τους λογους προς το αυτο ον  
but not in relation to the appearance ?  
αλλ' ου προς το φαινομενον ;

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## Chapter 10 - 1

Thus on the one hand , These Logos are enough in reply to those who reject our hypotheses ;  
20 ουν μεν ταυτα ικανα προς των αποδοκιμαζοντων ημετερας τας υποθεσεις :

for if selves will utterly-distrust These Logos , then we have also eagerly-tried in vain  
γαρ ει αν διαπιστοιεν τουτοις , αν και σπουδαζοιμεν ματην  
to persuade and bring-over selves to the Contemplation of The Realities .  
πειθειν και προσβιβαζειν αυτους τη θεωρια των πραγματων .

On the other hand in turn , there is the greater and more difficult contest for me ,

δε αυ οντα τον μειζω και χαλεπωτερον αγωνα μοι  
in relation to Those Lovers of the Contemplation of The Real Beings  
προς τους φιλοθεαμονας των οντων  
who also Take-Aim at The Knowledge of The Primary Causes  
25 και στοχαζομενους της επιστημης των πρωτιστων αιτιων  
in the Proposal of the Platonic *Parmenides* ; and if you wish ,  
**P41** εν τη προθεσει του Πλατωνικου Παρμενιδου και βουλει  
we will thoroughly-accomplish this by numerous and more familiar Logos' ;

διαπερανωμεθα δια πλειονων και γνωριμωτερων λογων :  
and so we shall first Define what The Logos in Relation to Selves will be for us ,  
και πρωτον διοριζωμεθα τινος ο λογος προς αυτους εσται περι ημιν ,  
which I think will Surely then Especially render Quite-Clear  
ο νομιζω δη μαλιστα ποιησειν καταφανη  
The Mystic Doctrine of Plato concerning The Divine Beings .

5 την μυσταγωγιαν Πλατωνος περι των θειων .  
Now then on the one hand , of The Nine Hypotheses that are Exercised by Parmenides  
τοινυν Εννεα υποθεσεων γεγυμασμενων υπο του Παρμενιδου  
in This Dialogue , and just as recalled by us in the Commentaries about Self ,  
εν τουτω τω διαλογου , και καθαπερ υπεμνησται ημιν εν τοις ειρημενοις εις αυτον ,  
The Five Preceding Hypotheses Hypothesize **The One**

των πεντε προηγουμενων των υποτιθεμενων το εν  
and through This Hypothesis , that All The Beings and The Middles of The Wholes  
10 και δια ταυτην την υποθεσιν τε παντα τα οντα και τας μεσοτητας των ολων  
and The Terminations of The Procession of The Realities may be Hypothesized to Subsist ,  
και τας αποπερατωσεις της προοδου των πραγματων δυναμενων υποστησαι ,  
whereas in turn The Four Hypotheses that follow These Five , on the one hand introduce  
δε αυ των τετταρων των επομενων ταυταις μεν εισηγουμενων

**The One** as *not existing* , According to The Encouragement of The Dialectical Method ,  
το εν μη ειναι κατα την παρακελευσιν της διαλεκτικης μεθοδου  
and on the other hand , that from the taking away of **The One** , All The Beings ,  
15 δε εκ της αναιρεσεως του ενος απαντα τα οντα  
including those that come to be in an apparent way , are subverted/overtaken ,  
και οσα γινομενα φαινομενως εστιν εκποδων  
by proposing the refutation of **That Hypothesis** .  
κατα προθεμενων την διελεγχειν ταυτην υποθεσιν ,  
And on the one hand , Some of All The Hypotheses  
και μεν των παντα

are Quite-Clearly Brought-together-to-Completion by The Logos ,  
δηλαδη συμπεραινοντων κατα λογον ,

whereas on the other hand , some bring-forth impossibilities that all-perfectly more-impossible ,  
δε των προφερομενων των αδυνατων παντελως αδυνατωτερα

if I may say this – which I believe , Some of Those who were also prior to us , Saw/Knew  
20 ει χρη φαναι – ο οιμαι τινες των και προ ημων , συνειδον  
must necessarily take-place in These Hypotheses , and as being worthy of this discussion  
αναγκαιον συμβαινειν εν ταις ταυταις υποθεσεσι , και ως ον ηξιωται τουτο διαιτης

in Their Commentaries of This Dialogue –

εν τοις γεγραμμενοις εις τουτον τον διαλογον –

Thus on the one hand , concerning The Very First of The Hypotheses , almost all concur  
ουν μεν περι της πρωτιστης των υποθεσεων σχεδον απαντες συμπεφωνηκασιν  
with each other , that through This Hypothesis **Plato** also Worthily Celebrates The Super-Ousian  
25 αλληλοις δια ταυτης της υποθεσεως τον Πλατωνα και αξιουσι ανυμνειν της υπερουσιου  
Source of The Wholes as That which is Ineffable and Unknown and Beyond All Being .

P42 αρχης των ολων το αρρητον και αγνωστον και επεκεινα παντος του οντος .

Whereas on the other hand , concerning The Hypothesis After This , not all explain Self  
δε Περι της μετα ταυτην ου απαντες αναδιδασκουσιν  
in The Same Way . For on the one hand , the ancients and the participants of The Philosophy  
τον αυτον τροπον . Αλλ’ μεν οι παλαιοι και μετασχοντες της φιλοσοφιας  
of **Plotinus** say that The Intellectual Nature Comes-to-Light from This Source ,  
5 Πιλωτινου λεγουσι την νοεραν φυσιν πεφηνεναι ενταυθα  
Subsisting from The Super-Ousian Source of Beings , and  
υφισταμενη απο της υπερουσιου αρχης των οντων , και

Endeavoring to Harmonize-together All Such Conclusions Arising-Forth through This  
επιχειρουσιν συναρμοζειν πανθ' οσα συμπερασματα προτεινεται δια ταυτης  
to The Singular and All Perfect Power of The Intellect .

τη μια και παντελει δυναμει του νου :

Surely then on the other hand , **Syrianos** , The One who Leads us to The Truth about The Gods

δη δε ο καθηγεμων ημιν της αληθειας περι θεων  
and The Bosom-Friend of **Plato** - in order that we may speak like **Homer** -  
10 και αοριστης του Πλατωνος , ινα ειπωμεν καθ' Ομηρον ,  
by transferring the indefinite of the theory of the more ancient ones to The Definite Limit ,  
μεταστησας το αοριστον της θεωριας των παλαιοτερων εις ορον  
and by Turning-about that which is confused to an Intellectual Separation

και περιαγαγων το συγκεχυμενον εις νοεραν διακρισιν  
of The Different Orders , that were Communicated in an unwritten way and in these works  
των διαφορων ταξεων , ταις συνουσιαις αγραφοις καν ταις πραγματειαις  
about These Orders , he was Encouraging us to Adopt/Take/Grasp This Separation

περι τουτων παρεκελευετο λαμβανοντας την διαιρεσιν  
of the Conclusions by Articulation and to Refer This Division to The Divine Kosmic-Orders ,  
15 των συμπερασματων κατ' αρθρον αναφερειν επι τους θειους διακοσμους ,  
and on the one hand , to Harmonize The Very First and Most Simple of Those being Indicated  
και μεν εφαρμοζειν τα πρωτιστα και απλουστατα των δεικνυμενων  
to The Primary of The Beings ;  
τοις πρωτιστοις των οντων ,

and on the other hand , to Harmonize Those in The Middle Order to The Middle Beings ,

δε τα μεσα τοις μεσοις ,  
surely then just as The Order They were Allotted Among The Beings ;  
δη ωσπερ την ταξιν ελαχε εν τοις ουσι ,  
then finally , those that are last and multiform , to the last beings .

20

δε τα εσχατα και πολυειδη τοις εσχατοις .

For The Nature of Being is not Singular and Simple and Indivisible ;  
γαρ η φυσις του οντος εστιν Ου μια και απλη και αδιαιρετος :  
but just as among those that are perceptible by the senses ,  
αλλ' ωσπερ εν τοις αισθητοις

on the on the hand , The Mighty Heaven Himself is One ,

μεν ο μεγας ουρανος ουτος εις ,

whereas on the other hand , He Comprehends in Himself The Multitude of Bodies ,

δε περιεχει εν εαυτω πληθος σωματων ,  
and on the one hand , The Monad is Connective of The Multitude ,

και μεν η μονας συνεκτικη του πληθους ,

whereas on the other hand , The Order of Procession is in The Multitude

δε ταξις της προοδου εστι εν τω πληθει

and on the one hand , of those perceptible by sense , Some are First , Some are Middle

25

και μεν των αισθητων τα πρωτα τα μεσα  
whereas on the other hand , some bodies are last ,

δε τα εσχατα ,

and Prior to These , among The Souls , The Multitude of Souls Subsist from One Soul ,

και προ τουτων εν ταις ψυχαις , το πληθος των ψυχων υπεστη απο μιας της ,

and of These Souls , on the one hand , Some are Nearer to The Wholeness of Themselves ,

P43

και τουτων μεν αι εγγυτερω της ολοτητος εαυτων  
while on the other hand , Some have been placed more remote from Their Wholeness ,

δε αι εταχθησαν πορρωτερω

while Some , also Fill-up The Middle of Those Extremes ;

δε αι και συμπεπληρωκασιν την μεσοτητα των ακρων ,

without a doubt , in this way , it is also necessary that of The Genera of Truly-Real Beings ,

δηπου ουτως και αναγκη των γενων των οντως οντων

on the one hand , Those that Possess The Idea of The One and are Hidden

μεν τα ενοειδη και κρυφια

should be Established in The Singular and Primary Cause of The Wholes ,

ενιδρυσθαι τη μια και πρωτιστη αιτια των ολων ,

while on the other hand , Some Proceed into The Whole Multitude and The Whole Number ,

5

δε τα προεληλυθεναι εις το παν πληθος και τον ολον αριθμον ,  
while Those in The Middle , should Hold-fast The Bond of Union of Selves ,

δε τα εν μεσω κατεχειν τον συνδεσμον αυτων ,

and one should not Harmonize The Characteristics of The Primary with The Secondary

και μητε εφαρμοζειν τας ιδιοτητας των πρωτων τοις δευτεροις

nor The Characteristics of Those that are Subordinate with Those that are More-Unific ,

μητε τας των υφειμενων τοις ενικωτεροις ,

since The Powers and The Orders are Different in this Procession

10

αλλα των μεν δυναμεις και των δε ταξιν αλλας εν ταυτη τη προοδω

and The Secondary have been Revealed to be Different from The Primary .

και των δευτερων εκφανσιν ειναι αλλας απο των πρωτων .

Therefore in order that we speak concisely , on the one hand , **The One Being**

ουν Ιν' ειπωμεν συνελοντες , μεν το εν ον

Proceeds from **The Unity** that is Prior to The Real Beings ,

προεισι απο της εναδος της προ των οντων ,

while on the other hand , Producing The Whole Divine Genus , such as

δε απογεννα το παν θειον γενος , τε

The Intelligible and The Intellectual and The Super-Heavenly and

το νοητον και το νοερον και το υπερουρανιον και

That Genus which Proceeds as far as The En-Kosmic-Beings ;

15

το προεληλυθος μεχρι των εγκοσμιων :

and Each-one of The Conclusions must also be Cognitive of A Divine Characteristic .

και εκαστον των συμπερασματων δει και ειναι γνωριστικον θειας ιδιοτητος .

If then All The Conclusions also Harmonize with All The Processions of **The One Being** ,

Ει δε παντα και εφαρμοζει πασαις τας προοδοις του ενος οντος ,

then I believe that it is not at all surprising that Some Conclusions

αλλ' οιμαι ουδεν θαυμαστον τα μεν αλλαις

should be More Applicable/Proper to Some Hypotheses than to others .

μαλλον προσηκειν τα υποθεσεσι δε αλλαις .

For on the one hand , The Characteristics of Certain Kosmic-Orders

γαρ μεν Τα ίδια τινων διακοσμων

do not necessarily belong to All The Gods ;

20

ουκ εξ αναγκης υπαρχει πασι τοις θεοις ,

whereas in turn without a doubt , Those Characteristics that *Belong* to All The Gods ,

δε αυ δηπου τα υπαρχοντα πασιν

are *Much More Present* with Each One of The Gods .

πολλω μαλλον παρεστιν εκαστοις .

Thus on the one hand , *if we attribute* to Plato , a periodic separation

ουν μεν Ει παρεισηγομεν τω Πλατωνι επεισοδιωδη διαιρεσιν

of The Divine Orders and do not also clearly show that in the other Dialogues Self Celebrates

της θειων ταξεων και μη καν σαφως επεδεικνυμεν τοις αλλοις διαλογοις αυτον υμνησαντα

The Processions of The Gods from On-High as far as Those that are Last ,

25

τας προοδους των θεων ανωθεν αχρι των εσχατων ,

on the one hand , at times , in Myths concerning images/figures/bodies/fictions ,

μεν οτε εν μυθικοις πλασμασιν ,

and on the other hand , at times , in Other Theological Ways ,

δε οτε εν αλλοις θεολογικοις τροποις ,

then we shall *incorrectly* attribute to Self such a separation of being and along with this ,

P44 αν ατοπως ανετιθεμεν αυτω την τοιαυτην την διαιρεσιν του οντος και μετα τουτου

such a procession of The One ;

της προοδου του ενος ;

but if we can show from The Other Dialogues - as it will be quite-clear for us as we proceed -

δε ει επιδεικνυμεν εκ των αλλων διαλογων , ως εσται καταφανες ημιν προελθουσιν ,

that Self has Celebrated All The Kingdoms of The Gods , *in a certain/proper way* ,

αυτον υμνησαντα απασας τας βασιλειας των θεων κατα τροπον ,

How then is it not impossible that on the one hand , in **The Most Mystic** of His Works ,  
 5 πως ουκ αδυνατον μεν εν τη εποπτικωτατη των πραγματειων  
 Self should transmit through **The 1st Hypothesis** The Pre-eminent Transcendency of **The One**  
 αυτον παραδιδοναι δια της πρωτης υποθεσεως την υπεροχην εξηρημενην του ενος  
 in Relation to All The Genera of The Beings and to The Self Being and to The Psychic Ousia  
 προς απαντα τα γενη των οντων και το αυτο ον και την ψυχικην ουσιαν  
 and to The Idea , and if it so happens , to The Matter , whereas on the other hand ,  
 και το ειδος και ει τυχοι την υλην , δε  
 Self made no Logos on behalf of the Divine Processions and the Orderly Separation in Selves ?  
 10 πεποιησθαι μηδενα λογον υπο των θειων προοδων και της ταξει διακρισεως εν αυτων ;  
 For if one should only contemplate those that are last ,  
 γαρ Ειτε εδει μονον θεωρειν τα εσχατα ,  
 then why do we touch on The Primary Source that Is Prior to The Others ?  
 πως εφηπτομεθα της πρωτιστης αρχης προ των αλλων ;  
 Or if we think fit to Unfold The Multitude of The Related Hypotheses ,  
 Ειτε ηξιουμεν εφφαινειν το πληθος των οικειων υποθεσεων ,  
 then why do we pass-over The Genus of The Gods and The Divisions in Self ?  
 δε παρελιμπανομεν(παραλειπω) το γενος των θεων και τας διαιρεσεις εν αυτω ;  
 Or if we Unfold All The Natures Descending from The First as far as The Last ,  
 15 Ειτε πασας τας φυσεις υποβασεως απο του πρωτου μεχρι της εσχατης ,  
 then why do we leave unknown  
 πως αφιεμεν αγνωστους  
 The Whole Kosmic-Orders of Divine Beings Subsisting between The One  
 τας ολας διακοσμησεις των θειων υφεστωσας τε μεσας του ενος  
 and Those that are Deified in any way at all ?  
 και των εκθεουμενων οπωσουν ;  
 For All These Logos show that The Whole Work falls short  
 γαρ Απαντα ταυτα αποδεκνυσι την ολην πραγματειαν ελλειπουσαν  
 According to The Knowledge of The Divine Beings .  
 20 κατα την επιστημην των θειων .  
 And certainly in turn , in the **Philebus (16D)** , Socrates calls forth  
 Και μην και εν Φιληβω ο Σωκρατης παρακελευεται  
 Those that Love The Contemplation of The Beings to The Method of Division  
 τοις φιλοθεαμοσι των οντων τη μεθοδω διαιρετικη  
 and to Always Explore The Monads and The Dyads or Triads of The Whole Kosmic-Orders  
 και αει ζητειν τας μοναδας τε και τας δυαδας η τριαδας των ολων διακοσμων  
 or any Other Numbers that Proceed from Selves .  
 η ουστινασουν αλλους αριθμους προιουσας απ' αυτων .  
 If then This is Rightly Maintained , then without a doubt the **Parmenides** which must Use  
 25 Ει δε τουτο ορθως παρειληπται , και δηπου τον Παρμενιδην δει χρωμενον  
 The Whole Dialectical Method and Discourse about The One Being  
 P45 τη συμπαση διαλεκτικη και διαλεγομενον περι του ενος οντος  
 should never consider The Multitude as being Prior to **The One** ,  
 μητε επισκοπειν το πληθος προ του ενος  
 nor to Abide/Remain in The Singular Monad of The Real Beings ,  
 μητε μενειν επι της μιας μοναδος των οντων

nor generally , to immediately refer The Whole Multitude of The One Being  
μηδ' ολως ευθυς προσφερειν το συμπαν πληθος του ενος οντος  
to **The One** which is Beyond All The Real Beings , but should on the one hand ,

5 τω ενι επεκεινα παντων των οντων , αλλα μεν

Unfold The Primary Beings That Are also Most-Akin to The One *In A Hidden Way* ,  
εκφαινειν τα πρωτα οντα και συγγενεστατα τω ενι κρυφιως ,  
but Unfold The Genera of Gods which Subsist According to Procession *In The Middle* ;

δε τα γενη των θεων κατα προοδον την μεσα

I mean on the one hand , Those that are More-Divided than Supremely-United , but

μεν των μαλλον διηρημενα ακρως ηνωμενων

on the other hand , are Allotted A More-Perfect Union than Those that have Proceeded to All ;

δε λαχοντα τελεωτεραν ενωσιν των προεληλυθοτων επι παν ,  
and finally , Unfold Those that Subsist according to the Last Division of Powers *In The Last* ,  
10 δε τα υφεστηκοτα κατα την εσχατην διαιρεσιν των δυναμεων τελευταια  
and Immediately along-with These , The Self Deified Ousia .

και ηδη μετα τουτων την αυτην εκθεουμενην ουσια .

Now then , if The Logos Brings-to-Light that **The 1st** of The Hypotheses is about **The One** ,  
τοινυν Ει ο λογος απεφηνε η πρωτη των υποθεσεων εστιν περι του ενος ,  
which 'Is' Beyond All Multitude ,  
ο επεκεινα παντος πληθους ,

then without-a-doubt it is necessary that The **(2nd)** Hypothesis after This One ,

δηπου δει την μετα ταυτην

must not Unfold Being in an indefinite and indistinct way ,

μη εκφαινειν το ον αδιοριστως και αδιακριτως ουτω ,

but must Reveal All The Orders of The Beings In A Definite and Distinct Way .

15 αλλα πασας τας διακοσμησεις των οντων .

For just as Socrates teaches us in the *Philebus* (16D-E) , The Way of Division

γαρ καθαπερ ο Σωκρατες εδιδαξεν ημας εν τω Φιληβω , ο τροπος της διαιρετικης

rejects referring The Whole Multitude to **The One** At-Once .

αποδοκιμαζει προσφερειν Το ολον πληθος τω ενι ομου .

Now then we must still make The Self Point clear by the Way of the Demonstrations .

τοινυν Ετι καταδη- το αυτο κακ -σωμεθα του τροπου των αποδειξεων .

For on the one hand , The First of the Conclusions come to Be Immediately Quite-clear

20 γαρ μεν Τα πρωτα των συμπερασματων γινεται ευθυς καταδηλα  
through the Least , Most-Simple , Most-Recognized and as it were Most-Common Reflections ,  
δι' ελαχιστων τε και ως οιον απλουστατων και γνωριμωτατων και οιον κοινων εννοιων ,  
whereas on the other hand , Those that are next in order to These become clear

δε τα εφεξης τουτων

through a greater number of conclusions and through those are more various ,

δια πλειονων και ποικιλωτερων ,

and finally , those conclusions that are last are all-perfectly the most composite ;

δε τα εστι εσχατα παντελως συνθετωτα :  
for He Always Uses The First Conclusions as Indicative/Pointing to those that follow

25 γαρ αει χρηται τοις πρωτοις συμπερασμασιν αποδειξεις εις των εχομενων  
and Extends-forth Their Intellectual Paradigm in Their Geometrical Order or in

P46 και προτεινει της νοερον παραδειγμα εν γεωμετρια ταξεως η

The Other Disciplines , by The Co-ordination of These Conclusions in Relation to Each-Other .

τοις αλλοις μαθημασι την συναρτησιν τουτων των συμπερασματων προς αλληλα .

Now then , if The Logos' bear a likeness of The Realities of which they are interpretations ,

τοινυν Ει οι λογοι φερουσιν εικονα των πραγματων ων εισιν εξηγηται

just as the Unfoldings from the Demonstrations also have to be , so also must The Order

ως αι ανελιξεις απο των αποδειξεων και εχουσιν ουτως και αναγκη ταξεως  
of The Realities be Exhibited , for on the one hand , I think that Those that Arise from

5 τα εχειν δεικνυμενα , γαρ μεν οιμαι τα δι'

The Most Simple Sources must Necessarily Wholly Possess The Idea of Their Source

απλουστατων αρχομενα αναγκαιον παντως αρχοειδεστατα

and must Necessarily also Be Arranged as Being-United with **The One (Self)** ;

και τεταχθαι συνηνωμενα τω ενι ,

while on the other hand , Those that are always multiplied and depend upon various

δε τα αει πληθυομενα και ηρτημενα ποικιλων

demonstrations , have Proceeded by departing much farther away from **The One** , if it is

10 αποδειξεων προεληλυθεναι της αποστασεως πορρωτερον του ενος , ει

Lawful to say . For on the one hand , those demonstrations that will have secondary conclusions ,

θεμις ειπειν . γαρ μεν Οις αν υπαρχη τα δευτερα συμπερασματα ,

must also have those Conclusions that are Prior than Selves ; whereas on the other hand ,

αναγκη και υπαρχειν τουτοις τα προ αυτων : δ'

Those which have Primary and Self-Spontaneous and Simple Conclusions , will not necessarily

οις πρωτουργα και αυτοφυη και απλα τα , αν ουκ αναγκη

Be Present with Those that are more composite , indicated through many Intermediate Beings ,

παρειναι τα συνθετωτερα δεικνυμενα δια πλειονων οντα

which are also farther away from The Source of The Real Beings . It is Accordingly

και πορρωτερω της αρχης των οντων . αρα

Reasonable that Some of The Conclusions are Indicative of More-Divine Orders ,

15 Εοικεν τα μεν ειναι εκφαντικα θειοτερων ταξεων

while Other Conclusions , are Indicative of more-Subordinate Orders ;

τα δε καταδεεστερων ,

and Some , are Indicative of More-Unific , and Others , even now of more-Multiple Orders ;

και τα μεν ενικωτερων τα δε ηδη πληθυομενων ,

and Some , that Possess more of The Idea of The One , and others , of the more multiform .

και τα μεν μονοειδεστερων τα δε πολυειδεστερων .

For *In Every Case* Demonstrations Arise from Their Causes and from Those that are Primary .

γαρ εκασταχου Αι αποδειξεις εισι εκ των αιτιων και των πρωτων .

Now then , if The Prior Conclusions are The Causes of Those that are Secondary ,

τοινυν Ει τα προτερα συμπερασματα αιτια των δευτερων ,

then there is An Order of Causes and of Those that are Caused among the many conclusions ,

20 εστιν ταξις αιτιων και αιτιατων εν τω πληθει των συμπερασματων ,

and since to confuse and to see All in a indefinite way in **One** ,

και συγχειν και θεωρειν παντα αδιοριστως εν ενι

does neither Properly belong to The Nature The Realities , nor to The Knowledge of **Plato** .

ουτε προσηκει τη φυσει των πραγματων ουτε τη επιστημη του Πλατωνος .

## Chapter 11 - ια

Surely then , let us Test The Soundness of Self in Another Way

**P47** δη ουν περικρουσωμεν αυτο καθ' ετεραν οδον  
and let us see with our Understanding in what way Self rings unsound .  
και θεωρησωμεν τη διανοια οπη φθεγγεται σαθρον .  
For if you wish , let it be said that the Conclusions of This **2nd Hypothesis**  
γαρ ει βουλει Λεγεσθω τα συμπερασματα ταυτης της υποθεσεως  
are about The Truly-Real Being and let The **1st Hypothesis** be granted by us .

5 περι του οντως οντος και την πρωτην συγκεχωρησθω παρ' ημων .  
But Seeing that This is Multitude and not only **One Self** , just as **The One Prior** to Beings –  
Αλλ' επειδη τουτο εστι πληθος και ουχ μονον εν αυτο , ωσπερ το εν προ των οντων –  
for **The Being** is **Experienced** by **The One** , as the Elean guest also informs us in the **Sophist**  
γαρ το ον εστι πεπονθος το εν , ωσπερ ο Ελεατης ξενος και ανεδιδαξε ημας εν Σοφιστη  
about these matters (**245B**) , and as it is customarily repeated by selves , who on the one hand ,  
περι τουτων και ειωθε θρυλλεισθαι παρ' αυτοις , μεν  
establish that **The First Is One** , while on the other hand , **Intellect Is One Many** ,

10 τιθεμενοις το πρωτον εν , δε τον νουν εν πολλα ,  
whereas **Soul** is **One** and **Many** , and finally , **Bodies** are **Many** and **One** –  
δε την ψυχην εν και πολλα , δε τα σωματα πολλα και εν –  
Now then seeing that the following has been said countless times ;  
τοινυν επειδη τουτο μυριολεκτον ,  
that together with The Union there is also Multitude in The Truly-Real Being ,  
μετα της ενωσεως εστιν και πληθος εν τω οντως οντι ,  
if only they will affirm whether These Harmonize with The Whole  
φησουσιν ποτερον ταυτα εφαρμοζειν τω ολω  
but not with The Parts of Being , or with both The Whole and The Parts ?

15 δε ουκετι τοις μερεσιν του οντος η και τω ολω και τοις μερεσι ;  
And again we ask selves whether they assign All of The Parts of Being to Each ,  
παλιν ερησομεθα αυτους ποτερον αποδωσουσιν παντα των μερων του οντος εκαστω  
or whether they distribute different ones to the different parts in Self ?  
η διανεμουσι τα μεν αλλοις τα δε αλλοις των μερων εν αυτω .

Now then on the one hand , if they deem worthy that each part should alone harmonize  
τοινυν μεν Ει αξιωσουσιν εκαστον μονον προσαρμοττειν  
with The Whole , then Being will Be composed of non Beings ,  
τω ολω , το ον εσται εξ ουκ οντων  
and that which is moved , will be composed of The Immovable ,

20 και το κινουμενον εξ ακινητων  
and That which is At-Rest , will be composed of those deprived of Rest ,  
και το εστως εκ των εστερημενων της στασεως  
and absolutely All will be composed of their opposites ,  
και απλως παντα εκ των αντικειμενων ,  
and we shall no longer be in Accord with The Logos of **Parmenides** (**142C**) ,  
και αν ουκ ετι συναδοιμεν τω λογω Παρμενιδου ,  
who says that The Parts of **The One Being** are also Wholes *In A Certain Way* , and that  
ος φησι τα μερη του ενος οντος ειναι και ολα πως και

Each One of Selves Possesses both One and Being *In A Way Resembling* The Whole .

25 εκαστον αυτων υπαρχειν τε εν και ον παραπλησιως τω ολω .

But if we assign All to Each we shall also make nothing that is not All ,

P48 δε Ει δωσομεν τα παντα εκαστω και ποιησομεν ουδεν οτι μη παντα ,

then how can The Highest-Summit of Being and The Most-Unified Wholeness

πως το ακροτατον του οντος και το ενικωτατον ολοτητα

Contain an Un-Circumscribed/In-Determinate Multitude of Parts ?

εξει απερληπτον πληθος μερων ;

How then can Self Contain At-Once The Whole Number , Figure , Motion and Rest ,

Πως δε και ομου τον ολον αριθμον και σχημα και κινησιν και στασιν

and to say it concisely , All The Ideas and Their Genera and Species ?

5 και ως φαναι συνελοντι , παντα τα ειδη και τα γενη ;

For These Differ from Each Other and also claim that which is impossible .

γαρ Ταυτα διαφερει αλληλων τε και λεγειν αδυνατα .

Surely then Those that Are Near to **The One** will also be *similarly multiplied*

δη ουν τα εγγυς του ενος τε Εσται ομοιως πεπληθυσμενα

for us as *those far away* from **The One** , and furthermore

ημιν και τα πορρω , και

That which is The Very First will not be a lesser Multitude than that which is last

το πρωτιστον ου ελαττον πληθος παρ' του εσχατου

nor in turn will the very last be less One than The Very First ,

ουδε αυ το εσχατον εσται ελαττον εν παρ' του πρωτιστου

and The Middles will not Differ according to Their Division from the Extremes .

10 και τα μεσα αδιαφορα κατα την διαιρεσιν των ακρων .

Now then Seeing that it is *not Proper* to assign all this multitude of conclusions  
τοινυν Οτε μητε προσηκει αποδιδοναι συμπαν τουτο το πληθος των συμπερασματων  
to The Whole Alone , nor to make all The Parts of Being in a nearly-resembling-way to all ,  
τω ολω μονω μητε ποιεν παντα των μερων του οντος εν παραπλησιως πασι ,

it remains without-a-doubt that those that are Different

λειπεται δηπου τα μεν αλλοις

harmonize with others that are Different !

15 εφαρμοζειν τα δε αλλοις .

Is it not necessarily the case that The Numbering/Enumeration of The Conclusions

Ουκουν αναγκαιον την απαριθμησιν των συμπερασματων

either be without-order , or Set-in-Order ; but if on the one hand , they say that

η ειναι ατακον η τεταγμενη : αλλ' ει μεν φησουσιν

They are without-order , then their logos neither responds in Accord with The Dialectical Way

ατακτον , λογον ουτε ερουσιν προσηκοντα τη διαλεκτικη

nor with The Way of The Demonstrations which Always Assign The Production

ουτε τω τρωπω των αποδειξεων αει διδοντι την γεννησιν

of The Secondary from The Primary Beings nor to The Knowledge of Plato

20 τοις δευτεροις εκ των προτερων ουτε τη επιστημη του Πλατωνος

which Accompanies The Order of The Realities *Everywhere* .

συνοδευοντος τη ταξει των πραγματων πανταχου :

Whereas on the other hand , if they say The Conclusions are Set-In-Order ,

δε ει τεταγμενη ,

then I think it is entirely necessary , that they should either begin from  
οιμαι παντως αναγκαιον η αρχεσθαι απο  
Those that are First According to Nature , or from those that are last .

των πρωτων κατα φυσιν η απο των εσχατων ;

But if on the one hand , from those that are last ,

αλλ' ει μεν απο των εσχατων ,

then on the one hand , **The One Being** will be last ,

μεν το εν ον εσται εσχατον ,

while on the other hand , That which is Being-Moved according to **Time** will be first .

25 δε το κινουμενον κατα χρονον πρωτιστον .

This however is certainly impossible ; for on the one hand , That which Partakes of **Time**

Τουτο μην αδυνατον : γαρ μεν το μετεχον χρονου  
must also Participate of **The One Being** before , by a much greater Necessity ,

P49 και μετεχειν του ενος οντος πολλω αναγκη ,

while on the other hand , That which Participates of **The One Being**

δε το μετειληφος του ενος οντος

does not also Necessarily Participate of **Time** ; accordingly , **The One Being** is Beyond **Time** .

ουκ και αναγκη μετεχειν του χρονου : αρα το εν ον εστιν επεκεινα του χρονου .

Now then , if on the one hand , Plato begins from **The One Being** ,

τοιων Ει μεν αρχεται απο του ενος οντος ,

but on the other hand , He ends in That which Participates of **Time** , then He Proceeds from

δε καταληγει εις το μετεχον του χρονου , προεισι

On-High ; from The Very First as far as The Last Parts of **The Truly-Real Being** ;

5 ανωθεν κακ των πρωτιστων αχρι των εσχατων μερων του οντως οντος :

so that on the one hand , The Primary Conclusions should be referred to The Primary Orders ,

ωστε μεν τα πρωτιστα των συμπερασματων ανενεκτεον επι τας πρωτιστας ταχεις ,

while on the other hand , According to The Self-Same Logos

δε κατα τον αυτον λογον

The Middle Conclusions should be referred to The Middle Orders ,

τα μεσα επι τας μεσας ,

and finally as it is clear , the last conclusion should be referred to The Last Orders ,

δε ως δηλον το εσχατον επι τας εσχατας ,

Seeing that The Logos has Revealed it is Necessary that

επειπερ ο λογος επεφηνεν αναγκαιον ως

Different Conclusions should be Apportioned to Those that are Different

10 αλλα μεν διανεμειν αλλαις

and that Such A Distribution should also Begin from The Highest Summits .

και τοιαυτην την διανομην και αρχεσθαι απο των ακροτατων .

And certainly , as I also believe , The Order of The Hypotheses

Και μην και οιμαι η ταξις των υποθεσων

is Sufficient Evidence of That which we claim ; for on the one hand ,

εστιν ικανον τεκμηριον ων λεγομεν : γαρ μεν

**The One** which is Exempt from All Multitude , is Allotted The First Order

του ενος ο εστι εξηρημενον παντος πληθος ελαχε η πρωτιστην ταξιν

and The Unfolding/Evolution of All The Logos' Begins from Self , whereas accordingly

15 και η ανελιξις απαντων των λογων ωρμηται απ' αυτης , αρα

on the other hand , The Second Order after This is about The Truly-Real Beings

δε δευτεραν μετα ταυτην περι των οντως οντων  
and of The Unity of which These Participate ,  
και της εναδος υπο τουτων μετεχομενης ,  
then finally The Third in Due Order is about The Soul .

δε η τριτην εφεξης περι της ψυχης ,

Therefore , The Third Order is either about every soul or else it is not ;

ουν ειτ' απασγης ειτε και μη :

for our Leader **Syrianos** has shown This in an All-Beautiful Way that The Logos  
γαρ τω ημετερω καθηγεμονι δεδεικται τουτο παγκαλως ως ο λογος  
about The Whole Souls is also Presupposed According to The **2nd Hypothesis** .

20 περι των ολων ψυχων και προειληπται κατα την δευτεραν υποθεσιν .

Now then , if The Order of These **Three Hypotheses** Proceeds According to

τοινυν Ει η ταξις τουτων τριων υποθεσεων προεληλυθε κατα

The Nature of The Realities , then it is clear that (**Parmenides 143A**)

την φυσιν των πραγματων δηλον οτι

on the one hand , The **2nd** Arises-together-with The **1st** that is also Prior to Self ,

μεν της δευτερας συμφυομενα τα πρωτα τη προ αυτης ,

while on the other hand , The **3rd** follow after Self .

δε τα εσχατα τη μετ' αυτην .

For what would be Revealed to those who are not entirely in-experienced in such Logos'

P50 Και γαρ τι αν φανει τοις μη πανταπασι απειρος των τοιουτων λογων

to be More-Akin to **The One** , than **The One Being** ,

συγενεστερον τω ενι η του εντος οντος ,

which The First of The Conclusions of The **2nd Hypothesis** Unfolds into Light ?

ο πρωτον των συμπερασματων της δευτερας εκφαινεται ,

Or what is More-Attentive to The Soul , than That which Participates of **Time** in a Partible Way ,

η προσεχεστερον τη ψυχη , η του μετεχοντος χρονου μεριστως ,

and which are those exhibited last in Self (**2nd Hypothesis**) ?

ο εστιν των δεικνυμενων εσχατον εν αυτη ;

For The Life of Partial Souls also Exists According to **Time** , just as That of Whole Souls ,

5 γαρ το ζην ταις μερικαις ψυχαις Και κατα χρονον , ωσπερ και ταις ολαις ,

and **The One Being** is **That** which is Primarily and Redundantly Participates

και το εν ον εστι το πρωτος και πλεονασαν μετασχον

of **The One** Conjoined-Together-With **The Being** in Relation to The Imparticipable Unity .

του ενος συναρτησει του οντος τη της αμεθεκτου εναδος .

But if This Is The Middle Hypothesis after Properly-Fitting The Highest to The Highest ,

δε Ει ταυτης ουσης της μεσης υποθεσεως οικεια τα ακρα τοις ακροις ,

then without-a-doubt we should also Harmonize The Middles to The Middles ;

δηπου και εφαρμοσομεν τα μεσα τοις μεσοις :

for This Hypothesis Originates from **The One Being** ,

10 γαρ αρχομενη απο του ενος οντος

then Proceeds through All The Genera after **Self** ,

προεισι δια παντων των γενων μετ' αυτο ,

until She Ends in The Nature that Participates of **Time** .

αχρις καταληξη εις την φυσιν μετεχουσαν του χρονου .

And surely then on the one hand , we are lead to show The Same Conclusions as made before  
15 Και δη μεν ηγουμεθα δεικνυναι το αυτο τα τοις και ειρημενοις εμπροσθεν  
from the common agreements of those interpreters of Plato who were skilled in Divine concerns .

εκ των κοινων ομολογηματων των εξηγουμενων Πλατωνος τοις δεινοις τα θεια .

For on the one hand , **Plotinos** in his book **Concerning Numbers** enquires if Beings Subsist  
γαρ μεν Πλωτινος εν τω βιβλιω περι των αριθμων ζητησας ποτερον τα οντα υφεστηκεν  
Prior to Numbers , or Numbers Prior to Beings , clearly claims that **The First Being** Subsists  
προ των αριθμων η οι αριθμοι περο των οντων , διαρρηδην λεγει οτι το πρωτιστον ον υπεστη

Prior to Numbers , and that **Self** Produces The Divine Number .

20 προ των αριθμων και ως γεννα τον θειον αριθμον .

But if this is Arranged Correctly by That Man , and if Being is Productive of The **First** Number ,  
δε Ει ταυτα διαταττεται ορθως εκεινος , και μεν το ον εστι γεννητικον του πρωτου του αριθμου ,  
Number is Produced by Being , but one must not confuse The Order of These Genera ,

ο αριθμος παραγεται υπο του οντος , δε δει ου συγχειν την ταξιν τουτων των γενων  
nor collect-Selves-together into One Underlying-Reality , nor refer each one of the conclusions  
ουδε συναγειν εις μιαν υποστασιν , ουδε αναφερειν εκατερον των συμπερασματων  
to The Same Order , since Plato Produces The One Being *separately* , and Number *separately* ;  
25 εις την αυτην ταξιν , μεν του Πλατωνος παραγοντος το εν ον ιδια , δε τον αριθμον ιδια ;  
for it is in no way Lawful that The Cause and That which is Caused (The Effect)

P51 γαρ ουδαμως θεμις το αιτιον και το αιτιατον  
should have The Same Power or The Same Order ; since These are Distinct from Each-other ;  
η εχειν την αυτην δυναμιν η ταξιν , αλλα μεν ταυτα διωρισται απ αλληλων ,  
while The Knowledge concerning Selves is also Distinct ,  
δε η επιστημη περι αυτων και διακεκριται  
and neither are Selves One Nature nor One Logos .  
και ουτε αυτων μια φυσις ουτε εις λογος .

Then in turn after This Man , **Porphyry** in his work **Concerning Sources**

5 δε αυ μετα τουτον Πορφυριος εν τη πραγματεια Περι αρχων  
demonstrates by many and beautiful Logos' , that on the one hand , Intellect Is Eternal ,  
αποδεικνυσι εν πολλοις και καλοις λογοις τον μεν νουν ειναι αιωνιον  
while on the other hand , Self contains In-Itself **At-Once Something Prior-to-Eternity** ,

δε εχειν εν εαυτω ομως τι προαιωνιον

and through which Intellect is Conjoined to **The One** (for **That** was Beyond All Eternity)

και του νου συναπτειν τω ενι (γαρ εκεινο ην επεκεινα παντος αιωνος)

since Eternity has The Second , or rather , The Third Order in That Intellect ;

δε το αιωνιον εχειν δετεραν , δε μαλλον , τριτην ταξιν εν εκεινω :

for I believe that Eternity should be Established

10 γαρ οιμαι τον αιωνα δει ιδρυσθαι

in The Middle of That which is Prior-to-Eternity and That which is Eternal .

μεσον του προαιωνιου και του αιωνιου .

But concerning this , not yet .

Αλλα τουτο μηπω .

Whereas nevertheless we may collect so much from what has been said ; that surely then

δε ομως λαβωμεν τοσονδε εκ των ειρημενων , οτι δη

Intellect also Contains Something in Itself that Is Better than Eternity ;

νους και εχει τι εν εαυτω κρειττον του αιωνιου :

and by admitting this , we ask The Father (Porphyry) of The Logos  
 και λαβοντες τουτο ερωμεθα τον πατερα του λογου  
 whether This Something Better than **Eternity** Is not only **One Being** ,  
 ποτερον τουτο εστιν ου μονον εν ον ,  
 but also Whole and Parts and All Multitude and Number and Figure  
 αλλα και ολον και μερη και παν πληθος και αριθμος και σχημα  
 and That which is Moved and That which is At-Rest ;  
 και κινουμενον και εστως ,  
 or whether we should assign Some of The Conclusions to **Self** , but not Others .  
 η προσοισομεν τα μεν των συμπερασματων αυτω , δε ου τα .  
 For on the one hand , it is impossible for All ; since *Every Intellectual Motion*  
 γαρ μεν αδυνατον Παντα : γαρ πασα νοερα κινησις  
 is Established *In Eternity* , in the same way also for Rest ; whereas  
 εν αιωνι , ωσαυτως και στασις :  
 on the other hand , if we should assign Some of The Conclusions to **Self** , but not Others ,  
 δε ει τα μεν , δ' ου τα ,  
 then it is clear that The Other Orders in **Intellect** should also be investigated  
 20 δηλον οτι τας αλλας ταξεις εν τω νω και διερευνητεον  
 and that Each One of The Conclusions should also be referred  
 και εκαστον των συμπερματων ανενεκτεον  
 to That to which will come to Light Especially Appropriate .  
 επ' εκεινηη η αν φαινηται μαλιστα προσηκον :  
 For **Intellect** is *not One* in Number and **Indivisible** ,  
 P52 γαρ ο νους εστιν ουχ εν αριθμω και ατομον ,  
 as **Self** appeared to be somewhere to some of the ancients ,  
 ως δοκει που τισι των παλαιων ,  
 since **Self Comprehends** The Whole Procession of **The One Being** .  
 αλλα περιεχει την συμπασαν προοδον του ενος οντος .  
 Surely then , after These Men , the Third for us is the Divine **Iamblixos**  
 δη ουν μετα τουτους τριτων Εκ ημιν ο θειος Ιαμβλιχος  
 who in his work **Concerning The Gods** , censures those who place The Genera of **Being**  
 5 εν τη πραγματεια Περι θεων ητιασατο τους αποτιθεμενους τα γενη του οντος  
 in The Intelligibles ; for the Number and Variety of Selves is *Hurled* much farther from The One.  
 εν τοις νοητοις : γαρ και τον αριθμον και την ποκιλιαν αυτων βεβλησθαι πορρωτερω του ενος .  
 Then in turn he instructs us where These should be primarily properly placed ;  
 τοινυν διδασκων Που ταυτα υπο- πρωτως προσηκει -τιθεσθαι :  
 for They are Produced at The End of The Intellectual Order by The Gods which Subsist There .  
 γαρ ταυτα παραγεται προς τω τελει της νοερας ταξεως υπο των θεων επηνεγκε εκει .  
 Thus on the one hand , in what Way The Genera of Being are both among , and are not among  
 ουν μεν Πως τα γενη του οντος εστιν και εν και εστιν ουκ εν  
 Those Intelligibles will be quite clear later on .  
 10 εκεινοις τοις εσται καταφανες υστερον .  
 If then , just as in Their Arrangement ; The Intelligibles are Exempt from These Genera ,  
 Ει δ' , ωσπερ εκεινοις διαταττεται , τα νοητα εξηρηται των τουτων γενων ,  
 so also then without-a-doubt , will They be much more Exempt  
 και δηπου πολλω μαλλον

from Likeness and Unlikeness and Equality and Inequality !

ομοιοτητος και ανομοιοτητος και ισοτητος και ανισοτητος .

Accordingly then , *not* Every Conclusion should be Harmonized to All *In The Same Way*

αρα Ουκ εκαστον των συμπερασματων εφαρμοζειν απασιν ωσαυτως  
nor refer Every Conclusion to The Intelligible or Intellectual Breadth/Scope .

15 ουδε αναπεμπειν παν το νοητον η νοερον πλατος .

So that from that which has also been said by The Best of The Interpreters

Ωστε εξ ον και ειρηκασιν οι αριστοι των εξηγητων  
when Philosophizing According to Their Own Doctrines ;

φιλοσοφουντες ιδια

both The Multitude of The Divine Orders and The Multitude of The Platonic Logos'

τε το πληθος των θειων διακοσμων και η των Πλατωνικων λογων  
should be brought-to-Light as Proceeding According to an Articulated Separation .

αναφαινεται προιουσα κατ' αρθρα διακρισις .

Then in relation to that which has been said , this should also be said ;

20 δε Προς τοις ειρημενοις , τουτο χρη και φαναι ,

if we cannot obtain A Good Logos to say of Any Cause concerning the many puzzles ;

ει αν ουκ εχοιμεν ευλογον ειπειν ουδεμιαν αιτιαν περι των πολλων απορηματων

by being quite at a loss , then we shall unawares refer to Selves that which is likely and vain

P53 διαπορουντες , αλλα ημας λησομεν αναφεροντες αυτους το εικη και ματην  
to The Work of Plato (**Phaedo 59A , 60E**) .

επι την πραγματειαν του Πλατωνος .

For first of all , by what Logos are there *only so many* Conclusions and *not more nor less* ?

γαρ Πρωτον δια τι μονα τοσαντα συμπερασματα και ουτε πλειω ουτε ελαττω ;

For on the one hand , there are **Twice Seven Conclusions in All (Phaedo 58A)** .

γαρ μεν Εστι δις επτα τα συμπαντα :

But by there Being *So Many* , we cannot assign The Cause of This Logos unless one says

δε οντων τοσουτων ουχ εξομεν της αιτιας ο απολογισμος ουχ μη τις ειπειν  
that The Logos' are Distributed in Conjunction with **The Self Realities** .

5 τους λογους συνδιαιρουντες τοις αυτοις πραγμασιν .

Second of All , neither shall we be able to find The Cause of The Order of Selves

Δευτερον δε ουδε δυνησομεθα ανενερειν την αιτιαν της ταξεως αυτων  
in Relation to Each-other , and also how some have a prior , while others have a later Order

προς αλληλα και πως τα μεν ε- προτερα τα δε υστερα -ταχθη

According to The Logos of The Knowledge , **unless**

κατα τον λογον της επιστημης , ει μη

The Order of The Conclusions Proceeds in Conjunction with The Procession of The Beings .

η ταξις των συμπερασματων συνδευοι τη προοδω των οντων .

Then in the Third place , why do Some Conclusions come to be well-known at one time

10 δε αυ Το τριτον τι τα μεν γινεται γνωριμα επι δηποτε

from Those that are Immediately Demonstrated , while Others from the Preceding-Ones ?

εκ τουτοις των προσεχως αποδειγμενων , τα δε εκ των ανωτερω ;

For on the one hand , The Whole that also Contains Parts is Demonstrated from The One Being ,

γαρ μεν Το ολον και εχειν μερη ειναι (**Parmenides 142D**) εκ του ενος οντος ,

while on the other hand , The Whole Subsists In Self and In Another (**Parmenides 145B**) ;

δε το εν αυτω και εν αλλω

and on the one hand , The Whole is Arranged Immediately after having Its Shape ,  
μεν τετακται προσεχως μετα εχον το σχημα ,  
while on the other hand , Self is Demonstrated from both The Whole and The Parts .

15 δε δεικνυται εκ τε του ολου και των μερων .

Or for what Logos are Some often Demonstrated from Two of Those previously presented ,

H δια τι τα μεν πολλακις δεδειγμενων εκ δυο των προτερον προεισι ,

while others from One ? For we shall be ignorant of Each of These ,

τα δε εξ ενος ; γαρ αγνοησομεν Εκαστα τουτων

and we shall neither Contemplate The Number , nor The Order of Selves ,

και ουτε θεωρησομεν τον αριθμον ουτε την ταξιν αυτων

nor Their Kinship to Each other with Knowledge , **unless**

ουτε την συγγενειαν προς αλληλα μετ' επιστημης , ει μη

by following Those Realities , we can bring-to-Light that This Whole Hypothesis

επομενοι τοις πραγμασιν αποφηναιμεν ταυτην την ολην υποωθεσιν

is a Dialectical Adornment Proceeding from On-High through All The Middle Genera ,

20 διαλεκτικον κοσμον προερχομενην ανωθεν δια παντων των μεσων γενων

as far as The Terminations of **The One Being (Parmenides 144D-E)** .

αχρι της αποπερατωσεως του ενος οντος .

Furthermore on the one hand , if we say that all the conclusions are only demonstrated logically ,

Ετι μεν ει λεγοιμεν συμπαντα τα συμπερασματα μονον δεικνυσθαι συλλογιστικως ,  
now then in what way shall we differ from those who claim to see that the whole of this work  
τοινυν τι διοισομεν των λεγοντων αποβλεπειν την ολην πραγματειαν

is made of endeavors based-on-opinion and in relation to mere verbal contests ?

25 ποιουντων των επιχειρησεις ενδοξους και προς ψιλην γυμνασιαν

Whereas on the other hand , if They are not only Logical , but also Demonstrative ,

P54 δε Ει μη μονον συλλογιστικως αλλα και αποδεικτικως ,

then without a doubt it is necessary that The Middle Be The Cause

δηπου αναγκη το μεσον ειναι αιτιον

and also by Nature Be Prior to The Conclusion .

και τη φυσει προτερον του συμπερασματος .

Now then , when we make The Conclusions from The Leading Logos' The Middles

τοινυν Οτε ποιουμεθα τα συμπερασματα των ηγουμενων λογων τα μεσα

of Those that Follow , then without a doubt The Realities will also Be in Relation to The Logos

5 των επομενων , δηπου τα πραγματα και ε σται περι οι λογοι

which will also have The Similar Order According to Their Being , and Their Progeny

ων και εχοντα την ομοιαν ταξιν κατα το ειναι και τα γεννηματα

will be Causes of Those that are Subordinate and Generative of Those that are Secondary .

εσται αιτια των υποκειμενων και γεννητικα των δευτερων .

If then this is so , how can we allow All to have/be The Characteristic and Nature of Self ?

Ει δε τουτο , πως συγχωρησομεν απαντων ειναι την ιδιοτητα και φυσιν αυτην ;

For Cause and That which comes-to-be from Cause are Separated/Distinct from Each-Other .

10 γαρ αιτια και το γινομενον απ' αιτιας Διωρισται απ' αλληλων .

But this will also certainly happen to those who say that Her Singular Nature is to be Explored

Αλλα κακεινο μην συμβαινει τοις λεγουσι την μιαν φυσιν εξεταζομενην

in All The Logos' , on the one hand , by not clearly-seeing that **The One Remains**

εν απασι τοις λογοις , μεν το μη διοραν οπως το εν μενει

Indistinguishable from **The Being** in The First 3 Conclusions (**Parm 142B5-143A3** ,

αδιακριτον του οντος εν τοις πρωτοις τρισι συμπερασμασιν

but is Primarily Distinguished in The 4th Conclusion (**Parm 143A4-B8**) ,

15 δε πρωτως διακρινεται εν τω τεταρτω ,

whereas on the other hand , in All the following conclusions (**Parm 143C1-155E3** ) ,

δε εν απασι τοις εξης

**The One** is Explored Separate from **The Being** by being Contemplated Self by Itself .

εξητασται χωρις του οντος θεωρουμενον αυτο καθ' εαυτο .

How then is it not necessary that These Orders Differ from Each-Other ?

Πως ουν ουκ αναγκη τας ταυτας ταχεις δισφερειν αλληλων ;

For on the one hand , That which is In-Distinguishable is More-Akin to **The One** ,

γαρ μεν To αδιακριτον εστι συγγενεστερον προς το εν ,  
inasmuch as Being in A Hidden/Occult and In-Divisible Way ,

ατε ον κρυφιως και αδιαιρετως ,

whereas on the other hand , That which is being-Separated has to be Second after This Order ,

20 δε το διακρινομενον εχει δευτεραν μετα τουτο ταξιν ,  
while that which is thoroughly-separated , has Proceeded from **The First** even farther-away .

δε το διακεκριμενον προεληλυθεν απο της πρωτιστης ηδη πορρωτερον .

If then , you are also willing to consider The Multitude of The Logos' including

Ει δε και εθελοις ανασκεψασθαι το πληθος των λογων και  
the extent of The Hypothesis ; by how much Self Differs from The Hypothesis after Self ,  
το μηκος της υποθεσεως οποσω διαφερι της μετ' αυτην ,

neither by this , will Self be revealed to thee to Be

25 ουδε ταυτη αυτην φανειται σοι ειναι

All-Perfectly about A Singular and In-Distinguishable Nature .

P55 παντελως περι μιας και αδιακριτου φυσιν .

For on the one hand , The Logos' Concerning The Divine are Concentrated-together in

γαρ μεν Ο λογοι περι των θειων συνηρηνται εν

The More-Archetypal Causes ; for The Hidden and The Ineffable are more Abundant in These  
τοις αρχηγικωτεροις αιτιοις , διοτι το κρυφιον και το αρρητον πλεοναζει εκεινων  
than The Brilliant and The Known , whereas on the other hand , The Logos' become multiplied  
του φανου και του γνωστου , δε πληθυονται

and evolved/un-folded by Proceeding to The Divine Kosmic-Orders that are more near to us .

και ανελιττονται προιοντες επι των θειων διακοσμησειτας προσεχεστερας ημιν .

For on the one hand , Those that are More-Akin to That which is Ineffable

γαρ μεν Τα συγγενη του αρρητου  
and Unknown and Exempt in Inaccessible/Untrodden/Pure-Holy-Places ,

5 και αγνωστου και εξηρημενου εν αβατοις

are Allotted The Hyparxis that Is Quite-Foreign to Informing through Logos' ,

ελαχε την υπαρξιν αλλοτριωτεραν προς την μηνυσιν δια λογων ,

whereas on the other hand , Those that have Proceeded even farther-away ,

δε τα προεληλυθοτα εις το προσω

are both more known/familiar to us , and more apparent to the phantasy

και γνωριμωτερα ημιν και καταφανεστερα τη φαντασια

than Those Selves that are Prior .

των αυτων εστι προ . 25 October 2022

## Chapter 12 - Βι

On the one hand , if in This Source Self has been made abundantly clear for us ,

10 μεν ενταυθα Τουτο κεισθω πλειονων αποπεφασμενον ημιν  
then it is necessary that on the one hand , The **2nd Hypothesis** should Reveal/Bring-to-Light  
ουν αναγκη ως μεν την δευτεραν υποθεσιν εκφαινειν

All The Divinely-Adorned Orders , that on the other hand , Withdraw from On-High ;

απασας τας θειας διακοσμησεις δε χωρειν ανωθεν  
from The Most Simple and The Most Unific of The Divine Natures to The Whole Multitude  
απο των απλουστατων και ανικωτατων των θειων εις το ολον πληθος  
and The Whole Number , in which The Order of The Truly-Real Beings Terminates ,

15 και συμπαντα αριθμον , εις ον η ταξις των οντως οντων κατεληξε ,  
on the one hand , Being-Spread-Under The Unities of The Gods , and on the other hand ,  
μεν υπεστρωμενη ταις ενασι των θεων , δε

Being-Divided-Together with The Ineffable and Incomprehensible Characteristics of Selves .

συνδιαιρουμενη ταις αρρητοις και αφραστοις ιδιοτησι αυτων .

If then we are not deceived in admitting this , then without-a-doubt from This (**2nd**) Hypothesis  
Ει δε ημεις μη εξαπατωμενοι συγκεχωρηκαμεν ταυτα , δηπου εκ ταυτης της υποθεσεως  
The Co-Ordination/Continuity of The Divine Orders and also The Procession of The Secondary  
20 την συνεχειαν των θειων διακοσμων τε και την παροδον των δευτερων  
from The Primary must be assumed , including The Characteristic of All The Divine Genera .

απο των πρωτων ληπτεον και την ιδιοτητα απαντων των θειων γενων

And what , on the one hand , The Commonness of Selves is in Relation to Each-Other ,  
και τις μεν η κοινωνια αυτων προς αλληλα  
and what , on the other hand , The Difference of Selves is by Proceeding According to Measure ;

τις δε η διακρισις προιουσα κατα μετρα :

including The Starting-Points derived from the remaining Dialogues

και τας αφορμας εκ των λοιπων διαλογων

concerning The Truth about The Truly-Real Beings , or about The Unities in Selves ;

περι της αληθειας περι των οντως οντων η των εναδων εν αυτοις

for These must be referred to This Hypothesis .

25 των ανενεκτεον εις τηνδε την υποθεσιν .

For from this Source we may Contemplate The Whole Processions of The Gods

P56 γαρ ενταυθα θεωρησομεν Τας ολας προοδους των θεων  
Unfolding-into-Light and The All-Perfect Adorned-Orders of Selves According to Theological  
εκφαινομενας και τας παντελεις διακοσμησεις αυτων κατα την θεολογικην  
Knowledge . For given that we have shown before that The Whole Work of the **Parmenides**

επιστημην . γαρ Επει δεδεικται προτερον η πασα πραγματεια του Παρμενιδου  
Aims at The Truth in Those Realities , and that it was not devised through an unfolding

5 στοχαζεται της αληθειας εν τοις πραγμασιν και εστι ουκ μεμηχανημενη δια ανελιξις

of empty logos , then without a doubt it is necessary that **These 9 Hypotheses**

κενης των λογων , δηπου αναγκη ταυτας τας εννεα υποθεσεις

which it Unfolds on the one hand , by Using The Dialectical Method ,

ας διεξεισι μεν χρωμενος τη διαλεκτικη μεθοδω ,

while on the other hand , Contemplating with The Divine Knowledge ,

δε θεωρων τη θεια επιστημη ,

must be about Certain Real Natures which are either First , Middle or Last .

10 ειναι περι τινων πραγματων φυσεων και πρωτων η μεσων η εσχατων .

Now then , if **Parmenides** (137B) concurs that for Self The Whole Logos will be about τοινυν Ει ο Παρμενιδης συμομοιλογει αυτω τον συμπαντα λογον εσεσθαι περι **The One** and in what Way Self has to be **This** both in Relation to **Self** and to All Others , του ενος και πως εχει τουτο τε προς αυτο και τα παντα αλλα , then it is also clear that The Contemplation of **This** must Begin from The Loftiest Summits , μεν και δηλον ως την θεωριαν τουτου αναγκαιον αρχεσθαι απο των ακροτατων but Terminate in That which is The Last of All .

δε τελευταν εις το εσχατον των παντων :

For The Hyparxis of **The One** Proceeds from The Loftiest Source ,

15 γαρ η υπαρξις του ενος προεισι ανωθεν  
as far as The Most-Obscure of The Under-lying Realities .  
αχρι της αμυδροτατης των υποστασεως πραγματων .

However , if indeed **The Very 1st** of The Hypotheses releases  
Αλλ' επειπερ η πρωτιστη των υποθεσεων αφιησι

The Hyperbolic Incomprehensibility (**Rep 509C**) of the Primary Source by Negations , την υπερβολην απεριηγητον της πρωτιστης αρχης δια των αποφασεων and shows that **Self** is Exempt from both *All* Ousia and from *All* Intuitive-Knowledge , και επιδεικνυσι αυτην εξηρημενην μεν πασης ουσιας δε πασης γνωσεως , then it is clear that The Hypothesis after Self – by Being Proximate to Self –

20 δηλον ως η μετ' αυτην ατε προσεχως απ' αυτης  
must Unfold to Bring-to-Light The Whole Order of The Gods .  
εκφαινομενη εκφαινει τον συμπαντα διακοσμον των θεων .

For He does not only assume The Intellectual nor The Ousian Way , but also  
γαρ Ου μονον παραλαμβανει το νοερον ουδε το ουσιωδες , αλλα και  
The Divine Characteristic of The Hyparxis throughout The Whole of The Hypothesis .  
το θειον ιδιωμα της υπαρξεως δια της πασης υποθεσεως .

For what else Is The One than That which Participates of Being ,  
γαρ Τι αλλο εστι το εν το μετεχομενον υπο του οντος  
or The Divine One in Every Being ,

25 η το θειον εν εκαστω ,  
and According to Which All are Unified in Relation to The Imparticipable One ?

P57 και καθ' ο παντα ηνωται προς το αμεθεκτον εν ;  
For just as bodies are conjoined with The Life of The Soul of Themselves ,  
γαρ Ως τα σωματα συναπτεται προς τη ζωη την ψυχην εαυτων ,  
and just as Souls Reach-out to The Whole Intellect and The Primary Intelligence  
και ως αι ψυχαι ανατεινονται προς τον ολον νουν και την πρωτιστην νοησιν  
by The Intellectual-Power of Themselves , so also then without a doubt

τω νοητικω εαυτων , ουτω και δηπου  
does The Primary Intelligence Lead-up The Truly-Real Beings of Itself  
της πρωτιστης ανηκται τα οντως οντα εαυτων  
to The One Exempt Union and to This Cause that is Un-Proceeding .

5 προς τω ενι εξηρημενην την ενωσιν και ταυτη αιτιας εστιν ανεκφοιτητα .

Whereas on the one hand , since The Self Hypothesis Begins from **The One Being** ,  
δε μεν Επει η αυτη υποθεσις αρχεται απο του ενος οντος

and Establishes The Summit of The Intelligibles as The First from The One ,  
 και υφιστησι την ακροτητα των νοητων πρωτην απο του ενος ,  
 but Terminates on the other hand , in The Ousia which Participates of **Time** (**Timaeus 37A**)  
 10 καταληγει δε εις την ουσιαν μετεχουσαν του χρονου  
 and Introduces The Divine Souls to The Extremities of The Divine Orderly-Adornments ;  
 και παραγει τας θειας ψυχας επ' εσχατοις των θειων διακοσμων ,  
 it is Necessary that The **3rd** Hypothesis in every way Demonstrate by various conclusions  
 αναγκαιον την τριτην παντως επιδεικνυναι τοις ποικιλοις συμπερασμασιν  
 The Whole Multitude of Partial Souls and The Differences in Selves .  
 το απαν πληθος των μερικων ψυχων και τας διαφορας εν αυταις .  
 And The Separate and Incorporeal Underlying-Reality Proceeds as far as These **3** Hypotheses .  
 15 Και η χωριστη και ασωματος υποστασις προεληλυθε μεχρι τουτων .  
 Then after this follows The Partible Nature about bodies and inseparable from Matter ,  
 δε Μετα ταυτην η μεριστη περι τα σωματα και αχωριστος της υλης ,  
 which The **4th** Hypothesis Delivers from On-High being Suspended from The Gods .  
 ην η τεταρτη παραδιδωσιν απο ανωθεν ηρτημενην απο των θεων .  
 Then The Last **9th** is The Procession of Matter ; whether Singular or Various , which  
 δε Τελευταια ουσης η προοδος της υλης ειτε μιας ειτε ποικιλης , ην  
 The **5th** Demonstrates by Negations by The Unlike Likeness of Self to The **1st** Hypothesis ,  
 η πεμπτη δεικνυσιν δια των αποφασεων κατα την ανομοιοτητα αυτης προς το πρωτον .  
 Thus on the one hand , at-times the negations are deficiencies/losses/needs/deprivations ,  
 20 Αλλ' μεν ου αι αποφασεις εισιν στερησεις ,  
 while on the other hand , at-times The Negations are Exempt Causes of All The Productions .  
 δε ου εξηρημεναι αιτιαι απαντων των γενομενων .  
 And That which is Most-Wonderful of All ; is that The Extremes are Solely Negative ,  
 Και , μεν ο εστι θαυμαστοτατον παντων , αι ακραι μονως αποφατικαι ,  
 while Some are , in A Superior Way , while others , in a deficient way ;  
 αλλ' μεν καθ' η υπεροχην δε κατα η ελλειψιν :  
 whereas on the other hand , Each of The Negations Under Selves is Affirmative ;  
 δε εκατερα των υπ' αυτας καταφατικη ,  
 but in one case Paradigmatically , but in another iconically ; while The Middle belongs  
 25 αλλ' η μεν παραδειγματικως η δε εικονικως : δε η μεση προσηκουσα  
 to The Order of Soul ; for This Order Arises from Affirmative and Negative Conclusions ,  
**P58** τη ταξει ψυχικη : γαρ συγκειται εκ καταφατικων και αποφατικων συμπερασματων ,  
 since Self Possesses Its Negations that are Co-Ordinate to Its Affirmations and is it not *only*  
 δε εχει ταις καταφασεσι συστοιχους τας αποφασεις και ουτε μονον  
 multiplied like the other material natures , and neither does Self Possess **The One** Periodically  
 πεπληθυσται ως τα αλλα και ουτε εχει το εν επεισοδιωδες  
 nor as Those Prior to Self (Soul) are Offered-Up-Above as **The One** of The Ousia ,  
 ουτε ως τα προ αυτης υπερανενηνεκται το εν της ουσιας ,  
 since on the one hand , One in Self (Soul) is still Reaching-forth for The One ,  
 5 αλλ' μεν εν εν αυτη εστιν ετι προτεινομενον το εν ,  
 thus on the other hand , This One will be Moved and be Multiplied ,  
 δε τουτο εν κινησει και πληθυσμω  
 and in Her Processions , Self is Swallowed-Up , as it were , by The Ousia .  
 και προεληλυθεν καταπινομενον οιον υπο της ουσιας .

Thus on the one hand , Such are Some of The Hypotheses which Unfold All The Beings ,  
οὐν μεν τοιαδε εισι τινες Αι υποθεσεις εκφαινουσαι παντα τα οντα  
both Those that are Separate and Those that are Inseparable ,  
τε τα χωριστα και τα αχωριστα  
including The Causes of The Wholes ,  
και τας αιτιας των ολων  
by Being both Those that are Transcendent and by Being Those in The Self Realties  
ουσας τε τας εξηρημενας και τας εν τοις αυτοις πραγμασιν  
According to The Hyparxis of **The One** .

10 κατα την υπαρξιν του ενος .

On the other hand , besides These 5 , there are 4 Other Hypotheses ,

δε προς ταυταις τετταρες Αλλαι ,  
which by taking away/removing/negating **The One** ,  
αι ανελουσαι το εν

Reveal/Bring-to-Light/Unfold that All must be subverted/overthrown ;

φαινουσι παντα εκποδων

both The Real Beings and Those in Generation ,

και τα οντα και γινομενα

and that no one can still have any Being at all ;

και ουδεν ετι ουδ- ον -αμου ,

and surely then in order that it may be demonstrated

και δη ινα αποδειχθη

that **The One** Is The Cause of Their Existence and of Their Preservation ,

15 το εν αιτιον του ειναι και του σωζεσθαι

and that through **That** All The Beings Participate of The Nature of Being ,

και δι' εκεινο παντα τα οντα μετεχη της φυσεως του οντος

and that Each One has Their Hyparxis Suspended/Dependant in Relation to **That** .

και εκαστον εχη την υπαρξιν ανηρτημενην προς εκεινο .

And so as to speak concisely ,

Και ως ειπειν συλληβδην ,

Through This Logos we Gather-Together All of The Beings

δια τουτο συλλογιζομεθα παντων των οντων

so that if **The One** Is , then All Beings Exist even as far as The Last Underlying-Reality ,

ως ειτε το εν εστι , παντα τα εστιν και αχρι της εσχατης υποστασεως ,

whereas if **The One** is not , then not one of the beings exist .

ειτε το εν εστι μη , ουδεν των οντων εστι .

Accordingly then , **The One** is both The Underlying-Reality

αρα το εν και το υποστατικον

and The Preserving Cause of All The Beings ;

και σωστικον Αιτιον απαντων των οντων ,

which **Parmenides** (166C) also Gathers-together at the end of the Dialogue .

ο ο Παρμενιδης και συνηγαγεν επι τελει του διαλογου .

## Chapter 13 - τι

Thus on the one hand , concerning The Hypotheses of the *Parmenides* ,  
**P59** Αλλα μεν περι των υποθεσεων του Παρμενιδου  
 and of The Division in Self and of The Theory/Contemplation According to Each Part ,  
 και της διαιρεσεως εν αυτω και της θεωριας καθ' εκαστα  
 has been sufficiently explained in our Commentaries on that Dialogue ;  
 ικανως εξειργασται ημιν εν τοις γεγραμμενοις εις αυτον  
 and it is not proper to prolong in the case of these present particulars .  
 και ουδεν προσηκει μηκυνειν περι τουτων τω παροντι :  
 Whereas on the other hand , considering what has been said , we see from what Source  
 5 δε επειδη των ειρημενων παρα- εκ τινος ποθεν  
 The Whole of The Theology of Plato has been derived  
 την συμοασαν θεολογιαν -ληψομεθα  
 and from what Other Dialogues we may Collect into One , The Theology divided in Parts .  
 και εκ ποιων διαλογων συναγειν εις εν την διωρισμενην κατα μερη ,  
 Therefore we shall first attempt to thorougly-examine The Common Doctrines of **Plato**  
 \*\*\* πρωτον επιχειρησομεν διαπραγματευσωμεθα των κοινων δογματων του Πλατωνος  
 that Reach-Up to Sacred Concerns and to All The Divine Orderly-Adornments ,  
 10 διατεινοντων ιεροπρεπων περι και εις παντας τους θειους διακοσμους  
 and we will show that Each One is Defined by Self According to  
 και δειξωμεν οτι εκαστα διωρισται παρ' αυτω κατα  
 The Most Perfect Knowledge , for The Common are Prior  
 την τελεωτατην επιστημην . γαρ Τα κοινα εστι προτερα  
 to those particular ones that are also more familiar/known according to Nature .  
 των ιδιων και γνωριμωτερα κατα φυσιν .  
 Surely then we shall first assume The Doctrines that are demonstrated in the *Laws* ,  
 δη ουν πρωτον Λαβωμεθα των αποδεδειγμενων εν Νομοις  
 and we shall Contemplate how Those Take the Lead concerning The Truth of The Gods ,  
 15 και θεωρησωμεν οπως εκεινα ηγειται περι της αληθειας των θεων  
 and how Those are The Most Ancient of All Other Mystic Intellections concerning The Divine .  
 και ως εστι πρεσβυτερα παντων των αλλων μυστικων νοηματων περι του θειου .  
 Accordingly then , These are The Three Doctrines asserted by **Plato** in these writings ;  
 αρα δε ταυτα τρια Λεγεται παρα του Πλατωνος εν εκεινοις λεγεται ,  
 that The Gods Exist (*Laws* Book 10 , **893B**) ,  
 το τους θεους ειναι ,  
 that Their Pre-Intelligence/Providence Reaches-out to All ;  
 το προνοειν παντων ,  
 that The Gods Lead All Beings According to Justice (**906**) ,  
 το αγειν παντα τα κατα δικην  
 and thus in no way undergo any deviation from those that are inferior (**907**) .  
 20 και ουδεμιαν εισδεχεσθαι παραπροπην εκ των χειρονων .  
 Thus on the one hand , that These , of All The Doctrines in The Theology ,  
 ουν μεν οτι Ταυτ' απαντων των δογματων εν θεολογια ,  
 Possess More-of-The-Idea-of-The-Source , is in every way quite-clear ;  
 εστι αρχοειδεστερα παντι καταφανες :

for what else is of A More-Leading-Nature , than The Hyparxis of The Gods ,  
γαρ τι εστιν ηγεμονικωτερον η της υπαρξεως των θεων  
or what else , than The Pre-Intelligence of The Idea-of-The-Good ,  
η προνοιας της αγαθοειδους  
or what else , than Their Un-Changing and Un-Deviating Power  
η της ατρεπτου και ακλινους δυναμεως

through which The Gods also Produce Those that are Secondary in The Way of The One  
**P60** δι' ον και παραγουσι τα δευτερα μονοειδως  
and Preserve Themselves in An Undefiled Way , and Turn-Them-About to Themselves ,  
και σωζουσιν εαυτους αχραντως και επιστρεφουσιν προς εαυτους ,  
thus on the one hand , Selves Set- The Others -in Order ,  
[δε] μεν αυτοι διακοσ- τα αλλα -μουντες ,  
while on the other hand , Selves undergo nothing from/by/of Those that are Inferior ,  
δε πασχοντες ουδεν υπο των χειρονων  
nor are Selves-changed-along-with The Variety of The Gifts that Their Providence Provides ?  
ουδε συμμεταβαλλοντες τη ποικιλια των προνοουμενων ;  
Therefore we shall also learn in what way Selves are Defined According to Nature ,  
5 δε αν και μαθοιμεν Οπως διωρισται κατα φυσιν ,  
if we attempt to Comprehend/Embrace In The Way of The Logos  
ει επιχειρησαιμεν περιλαβειν εφοδον τω λογισμω  
The Knowledge of **Plato** According to Each One of Selves ;  
την επιστημονικην του Πλατωνος καθ' εκαστον αυτων ,  
and surely then Tie-This-Down with Certain Kinds of Irrefutable Logos' ;  
και δη κατε- τουτο -δησατο τισιν ποιοις ανελεγτοις λογοις  
That The Gods Exist Prior to The Others .  
εκεινος τους θεους το ειναι προ των αλλων  
After this we shall also investigate such problems that are conjoined with This Doctrine .  
10 μετα τουτο και νοησαιμεν οσα προβληματα συνηρτηται τουτω .

## Chapter 14 – ιδ

Surely then it is necessary that of All The Beings , Some , should only **Move** ,

δη αναγκαιον Απαντων των οντων το μεν μονον κινειν ,

while others , should only be-moved ,

τα δε μονον κινεισθαι ,

while The Beings that are Between These , should both be-moved and **Move** ;

δε τα οντα μεταξυ τουτων και κινεισθαι και κινειν :

while in the case of Those Between , it is also necessary that either ,

δε ταυτα ειναι και αναγκαιον η

while They **Move** others , They are being-moved by Others ,

κινειν αλλα κινουμενα παρ' αλλων ,

or that They should be **Self-Motive** .

15

η αυτοκινητα .

These **4 Underlying-Realities** are also Arranged in Order with Each other ;

ταυτας τετταρες υποστασεις και τεταχθαι εξης αλληλων ,

**(4th)** that which is said to only be-moved and undergo from The Other Primary Causes ;

την λεγομενην μονον κινεισθαι και πασχειν απ' των αλλων πρωτουργων αιτιων ,

**(3rd)** and Prior to this , That which **Moves** others but is also being-moved by Others ;

και προ ταυτης την μεν κινουσαν αλλα δε κινουμενην υπ' αλλων ,

**(2nd)** and Beyond These , That which is **Self-Motive** ; Beginning from **Herself** and Through

20

και επεκεινα τουτων την αυτοκινητον αρχομενην αφ' εαυτης και

**The Motion** of **Herself** Imparting The Likeness/Reflection of being **moved** to Others ;

τω κινειν εαυτην παρεχουσαν την εμφασιν του κινεισθαι τοις αλλοις ,

**(1st)** and **The Final Immovable Cause** of All Those which Participate

και την τελευταιον ακινητον απαντων των οσα μετεχει

of Productive or passive Motion .

ποιητικης η παθητικης κινησεως .

For on the one hand , All that is **The Self-Motive** Depends-upon **Another**

25

γαρ μεν παν το αυτοκινητον εξηρτηται αλλης

**More Ancient Cause** that **Is Always** According to **The Same/Selves** and **In The Same Way**

πρεσβυτερας αιτιας της αει κατα τα αυτα και ωσαυτως

and whose **Life Is in Eternity** , whereas in as much as **The Self-Motive** possesses

P61

και ης το ζην εν αιωνι αλλ' ατε κεκτημενον

**Her Perfection** in a **transition** and **interval** of **Life** According to **Time** , not in **Eternity** ;

την τελειοτητα εν μεταβασει και διαστασει ζωης κατα χρονον ου :

since **Time** is The Image/Likeness of **Eternity** (**Timaeus 37D**) .

γαρ χρονος εικων αιωνος :

Now then if All Those that are **Moved** by Themselves are **Moved** According to **Time** ,

τοινυν ει παντα τα κινουμενα υφ' εαυτων κινειται κατα χρονον ,

whereas on the other hand , **The Eternal Idea of Motion is Beyond One** that is borne in **Time** ,

δε το αιωνιον ειδος της κινησεως επεκεινα της φερομενης κατα χρονον ,

will be **Second (2nd)** in Order , and not **The First** among The Self-Motive Beings .

αν ειη δευτεραν ταξει και ου πρωτον εν τοις το αυτοκινητον ουσι .

Then in turn , **That which is Moves others** , but is also **moved** by **Others/others**

5

δε αυ To κινουν αλλα δε κινουμενον υπ' αλλων

must Depend upon **The Self-Motive Nature** ; and not only **This** ,  
αναγκαιον ανηρτησθαι εις την αυτοκινητον φυσιν : και ου μονον τουτο ,  
but also *Every Constitution/Fabrication that is being-moved-by-Another* ,  
αλλα και πασαν συστασιν την ετεροκινητον ,  
just as **the Athenian Guest** demonstrates (**Laws Book 10 895**) .  
ωσπερ ο Ατηνηναιος ξενος αποδεκνυσιν .

for He says , that if *All* would stand still , then there will be *Nothing* that is **Moved First** ,  
γαρ φησι , Ει παντα σταιη , εσται ουκ το κινηθησομενον πρωτον ,  
*unless Those that are Self-Motive Subsist among The Real Beings* ; for on the one hand ,

10 μη των αυτοκινητων υφεστηκοτων εν τοις ουσιν : γαρ μεν  
**That which is Immovable** , is in no way naturally-adapted to be moved ,  
το ακινητον ουδαμως πεφυκος κινεισθαι ,  
nor will **Self** ever be **That which is Moved First** ; while on the other hand ,  
ουδ' αν τοτε κινηθειη πρωτον , δε  
the alter-motive will be in-need of **Another Motive Power** .

το ετεροκινητον αν δεοιτο αλλης κινουσης δυναμεως :

Therefore , only **The Self-Motive** , by Beginning from The Energy of **Itself**  
δε μονον το αυτοκινητον ως αρχομενον αφ' της ενεργειας εαυτου  
will Move both **Itself** and also **the others** in a secondary way .

15 κινησει τε εαυτο και τα αλλα δευτερως .

For **Such** an Energy also Imparts The Power of being moved to **those** that are **alter-motive** ,  
γαρ το τοιουτον Και ενδιδωσι την δυναμιν του κινεισθαι τοις ετεροκινητοις ,  
just as The Immovable Imparts The Power of Motion to All The Beings .

ωσπερ το ακινητον την του κινειν απασι τοις ουσι .

Then in the third place , on the one hand , we must first of all Fasten/Bind

δε Τριτον αυ μεν εξαψ- πρωτως -ομεν  
**that which is only being-moved** , from **those** being-moved by **Another** ,  
το μονον κινουμενον των κινουμενων υπ' αλλου  
while on the other hand , being-moved by **Others** ;

δε κινουντων ετερα :

for it is necessary that both all the others and the series of those being-moved

20 γαρ δει τε παντα τα αλλα και την σειραν των κινουμενων  
must Extend-forth in Order from **On High** as far as **those** that are **last**  
διατεινουσαν ταξει ανωθεν αχρι των εσχατων  
after having-been-Filled by **their Innate/Proper/Fitting Middles** .  
συμπεπληρωσθαι ταις οικειαις μεσοτησιν .

Thus on the one hand , All bodies belong to those that are naturally only moved and undergo ;  
ουν μεν παντα Τα σωματα εστι των πεφυκοτων μονον κινεισθαι και πασχειν :

for they are productive of nothing , by possessing an **Underlying-Reality** according to **The**  
γαρ εστι ποιητικα ουδενος μετασχουσαν υποστασιν κατ' την  
**Interval of Self (Becoming)** and of **Magnitude** and **Mass** ; since All that is Productive and

25 διαστατην αυτην και μεγεθους και ογκου , ειπερ απαν το ποιητικον και  
Motive of others , Naturally Produces and Moves by using an Incorporeal Power .

κινητικον αλλων πεφυκε ποιειν τε και κινειν χρωμενον ασωματω δυναμει .

Whereas on the other hand , Some of The Incorporeals are Divisible about bodies ,

P62 δε τα μεν Των ασωματων εστι μεριστα περι τοις σωμασιν ,

while Others are Exempt from such a Division about the last of the beings .

τα δε εξηρημενα της τοιαυτης διαιρεσεως περι τα εσχατα των οντων .

Therefore Some of The Incorporeals are divisible about the masses of the bodies ,

ουν Τα μεν

μεριζομενα περι τους ογκους των σωματων

whether they subsist in qualities , or in material forms

ειτε υφεστηκοτα εν ποιοτησιν ειτε εν ενυλοις ειδεσιν

of those that are at-once being-moved by another , while moving others ;

5

των εστι μεν κινουμενων υπ αλλου δε κινουντων αλλα :

For on the one hand , they Participate of The Power to Move because they are also

γαρ μεν μετεχει της δυναμεως του κινειν διοτι ταυτα εστι και

of The Incorporeal Share/Allotment ; while on the other hand , they are deprived of

της ασωματου μοιρας , δε αυ παρηρημενα

The Power of Verging to **Selves** since they are divided about the **bodies** ,

της συννευσεως εις αυτα διοτι μεριζεται περι τοις σωμασιν

and are divided-together with their **subjects** and since they are full of sluggishness from these

και συνδισταμενα τοις υποκειμενοις και αναπιμπλαμενα αργιας εκ τουτων

they-are-in-need of **That** which does *not* Move by being borne along in a **foreign seat** ,

10

δειται της ουκ κινουσης φερομενης επ' αλλοτριας εδρας

but possesses **Her Underlying-Reality** in **Herself** .

αλλ' εχουσης την υποστασιν εν εαυτη .

Now then from what Source shall we possess That which Moves Itself ?

τοινυν Που εξομεν το κινουν εαυτο (neuter) ;

For Some of The Incorporeals that are extended into those that possess mass and interval ,

γαρ Τα μεν εκτεινομενα εις ογκους και διαστασεις

or into those that are divided and subsist inseparably about selves ,

η εν τουτοις διηρημενα και υφεστωτα αχωριστως περι αυτους ,

must do one of the two ; either only be moved , or be moved by others .

15

αναγκη κινειν το ετερον δυειν , η μονον κινεισθαι , η κινουμενα παρ' αλλων :

But as expressed before (P60.19–21) , it is also necessary that **The Self-Motive Ousia**

δε ως ειρηται προτερον και δει την αυτοκινητον ουσιαν

Perfectly Established in **Herself** , Be Prior to these , and not in others ,

παντως ιδρυμενην εν εαυτη ειναι προ τουτων και ου εν αλλοις

by Fixing **Her** Energies in Relation to **Herself** , but not in relation to the others .

απερειδουσαν τας ενεργειας προς εαυτην αλλ' ου προς αλλα .

Accordingly then , there **Is Another Certain Nature** that **Transcends-Exemptly-Beyond**

20

αρα Εστιν αλλη τις φυσις εξηρημενη

both Bodies in Heaven and in These so-very-mutable Elements ,

και σωματων εν ουρανω και εν τοισδε πολυμεταβολος τοις στοιχειοις ,

**That** from which bodies **Primarily** derive their **Power** to be-moved .

παρ' ης σωμασιν πρωτως τοις το κινεισθαι .

If then one must discover “What Is **This Ousia** ?” , which by being *Present in* the alter-motive

Ει δη δεοι ανευρειν ητις εστιν την τοιαυτην ουσιαν , ο τω εστι παρειναι τοις ετεροκινητοις

Imparts to **selves** a **Reflection** of self-motion . Considering the following beings , to which one

διδωσιν αυτοις εμφασιν αυτοκινησιας σκοπουντες επομενοι των οντων τοις ποιοις

of **those that are visible** shall we also refer **A Certain Power** of being moved from **themselves** ?

25

των ορωμενων και προσφερομεν τισι το κινεισθαι παρ' εαυτων ,

Surely then , we shall Rightly follow Socrates (**Phaedrus 245C-246**) by also considering  
 δη αν ορθως επομενοι τω Σωκρατει και σκοπουντες  
 “What in the world are The Beings ?  
 τι ποτε εστι των οντων .

For surely then All **Soul-less bodies** are solely alter-motive and are naturally-adapted  
 P63 γαρ δη παντα αψυχα Τα εστιν μονως ετεροκινητα και πεφυκε  
 to undergo whatever **they** may undergo , through **A Certain Power**  
 πασχειν απερ αν πασχη δια τινα δυναμιν  
 from an **External** and **Compelling** Motive **Source** .  
 εξω— και βιαζομενην κινουσαν —θεν .

Surely then , it remains that **Ensouled bodies** must also possess Such A **Reflection/Likeness** ,  
 δη Λειπεται εμψυχα τα και εχειν τοιαυτην την εμφασιν  
 and that **they** be **self-motive** in a **secondary** way , since the **Soul** by being in **selves** ,  
 και ειναι αυτοκινητα δευτερως , δε την ψυχην ουσαν εν αυτοις  
 Primarily moves **Herself** , and is also moved by/from **Herself** ,  
 5 πρωτως κινειν εαυτην τε και κινεισθαι υφ' εαυτης ,  
 and that *just as She Imparts Life through The Power of/from Herself* , surely then  
 και ωσπερ παρεχειν του ζην δια την δυναμιν [υφ'] εαυτης δη  
 so also does **She Impart to bodies The Images/Appearances** of being moved by **themselves** .  
 ουτω και τοις σωμασιν ινδαλματα του κινεισθαι παρ' εαυτων .

Now If on the one hand ,  
 —νυν Ει μεν

**The Self-Motive Ousia** must Necessarily Be **More-Ancient** than **those** that are alter-motive ,  
 την αυτοκινητον ουσιαν δει ειναι πρεσβυτεραν των ετεροκινητων ,  
 whereas on the other hand , **The Soul** is That which is Primarily **Self-Motive** , from which  
 10 δε η ψυχη το πρωτως αυτοκινητον , παρ' ης  
 the appearance of self-motion is also extended to **bodies** , then **The Soul** will be Beyond **bodies** ,  
 ειδωλον της αυτοκινησιας και εφηκει τοις σωμασιν , τοι— η ψυχη αν ειη επεκεινα σωματων ,  
 and the motion of every **body** , will be the off-spring of **Soul** and of The Motion in **Self** .  
 και η κινησις παντος σωματος αν ειη εκγονος ψυχης και της κινησεως εν αυτη .  
 Accordingly then , it is necessary that both The Whole Heaven , and All The **Bodies** in Self  
 αρα Αναγκαιον και τον ολον ουρανον και παντα τα εν αυτω  
 that possess These Various Motions should be Moved , One with the Other ,  
 15 εχοντα ταυτας ποικιλας κινησεις κινουμενα το μεν αλλην το δε αλλην  
 (for The Circular Motion Accords to Every Nature Like This)  
 (γαρ η εγκυκλιος φορα κατα παντι φυσιν τω τοιωδε)

According to Nature must Possess Leading **Souls** that are More-Ancient According to **Ousia**  
 κατα φυσιν εχειν ηγεμονουσας ψυχας και πρεσβυτερας κατ' ουσιαν  
 than **Bodies** , by Being Moved In **Themselves** , and **Enlighten These** from **Above**  
 σωματων , κινουμενας εν εαυταις , και εκλαμπουσιν τοιτοις ανωθεν  
 with **The Power** of Being Moved (of **Turning-About** to **Herself**) .

20 την δυναμιν του κινεισθαι .  
 Surely then **These Souls** which Dispose The Whole Kosmos *In An Orderly Way*  
 δη Ταυτας τας ψυχας αι διε— τον συμπαντα κοσμον —κοσμησαν  
 including The Allotments in Self , and **everything** that is **corporeal** ;  
 και τας μοιρας εν αυτω και παν το σωματικον

by being of itself without-a-share of **Life** and of being moved

παρ εαυτου αμοιρον ζωης και ον κινουμενον

and so **They Reveal Life by Breathing-into selves The Cause of their Motion .**

και απεφηναν ζωη εμπνευσασαι αυτοις την αιτιαν της κινησεως ,

Therefore , either All Move According to **The Logos** ,

25

ουν η παντα κινειν κατα λογον

or **in the opposite way** , which is not Lawful/Just to say .

η τον εναντιον τροπον , ο μη θεμις ειπειν .

But if on the one hand , This Kosmos and The All in Self are Arranged

Αλλ' ει μεν ουτος ο κοσμος και το παν εν αυτο τεταγμενον

to Always be both Moved Equally and to be Borne According to Nature , just as shown

P64 αει και κινουμενον ομαλως και φερομενον κατα φυσιν , ωσπερ δεδεικται  
on the one hand , in Mathematical Disciplines , and on the other hand , in the Works of Nature ,  
τα μεν εν μαθημασιν τοις τα δε εν ταις πραγματειαις περι φυσεως ,  
whereas on the other hand , if This Kosmos Depends upon an **irrational** self , that is both

[δε] ανηρτηται εις την αλογως αυτην τε

being moved and also moving others , by neither The Self Order of Periods , nor by The Motion  
κινουμενην και κινουσαν τα αλλα , ουτε η αυτη ταξις των περιοδων ουτε η κινησις

Bounded by One Logos , nor by The Place of bodies , nor by any of Those that are Produced  
5 ωρισμενη καθ ενα λογον ουτε η θεσις των σωματων ουτε αλλο των γινομενων

According to Nature , then This Kosmos will Possess no Cause that is Stable and be Able  
κατα φυσιν εξει ουδεν αιτιαν εστωσαν και δυναμενην

to Dispose Each *In An Orderly Way* and According to The Selves and in The Same Way .

δια- εκαστα -κοσμειν και κατα τα αυτα και ωσαυτως .

For surely then , All that is **irrational/lacks-Logos** is Naturally-Adapted to be Adorned

γαρ δη παν το αλογον πεφυκεν κοσμεισθαι

by **Another that Is Indefinite and Unadorned by The Nature of Itself .**

υπ' αλλου ον αοριστον και ακοσμον τη φυσει εαυτου (neuter) .

Surely then to commit/entrust , The Whole of Heaven and The Circular Revolution

10 δη Το επιτρεψαι τον ολον ουρανον και την ανακυκλουμενην περιφοραν

Always According to The Self-Same **Logos** In The Same Way , to something **such as this** ,

αει κατα τον αυτον λογον ωσαυτως , τω τοιουτω

is not in any way Adapted to The Nature of The Realities nor to our unenlightened conceptions .  
εστι ουτε ουδαμως προσηκον τη φυσει των πραγματων ουτε ταις ημων αδιδακτοις εννοιας .

Whereas in turn , if The Intellectual Soul which also Uses **The Logos** Guides All ,

δε αυ Ει νοερα ψυχη και χρωμενη λογω ποδηγεται τα παντα

and if All that is Being-borne-along by The Eternal Motion is Governed by Such A Soul ,

15 και παν το φερομενον την αιδιον φοραν κυβερναται υπο τοιαυτης ψυχης

and if None of The Wholes Exists without-a-Share of Soul (for as Theophrastus

και μηδεν των ολων εστι αμοιρον ψυχης (γαρ ως ο Θεοφραστος

says somewhere , “No body is held in honor if deprived of Such a Power” ) ,

φησιν που , ουθεν των σωματων τιμιον εστερημενον της τοιαυτης δυναμεως ) ,

then do All Possess This Intellectual and Perfect and Good-Providing Power ,

ποτερον εχει τουτο το νοερον και το τελειον και το αγαθουργον

According to Participation , or According to Ousia ?

20

κατα μεθεξιν η κατ' ουσιαν ;

For if on the one hand , According to **Ousia** , then it is also necessary that Every **Soul**  
 γαρ Ει μεν κατ' ουσιαν , και αναγκη πασαν ψυχην  
 be **Such as This** , since Each **Soul** is Self-motive According to **The Nature of Herself** .  
 ειπερ εκαστη εστιν αυτοκινητος κατα την φυσιν εαυτης :  
 But if on the other hand , According to Participation , then there will be Another **Intellect**  
 ει δε κατα μεθεξιν , αν ειη αλλος ο νους  
**More-Ancient** than **Soul** According to **Energy** , which Possesses **That** which **Intellests**  
 πρεσβυτερος ψυχης κατ' ενεργειαν , ος εχει το νοειν  
 According to **Ousia** , by Pre-supposing in **Itself** The Intuitive-Knowledge  
 κατ' ουσιαν προειληφως εν εαυτω την γνωσιν  
 of The Idea-of-The-One of The Wholes by **Its Self Existence** ; since it is also necessary that  
 25 ενοειδη των ολων τω αυτω ειναι :επει και αναγκη  
**The Soul** that is *In The Way of Ousia* According to **Logos** , must possess That which is  
 P65 την ψυχην ουσιωμενην κατα λογον εχειν το  
 According to **Intellect** by Participation , and that **The Intellectual Characteristic** be **Twofold** ;  
 κατα νουν δια μεθεξεως και το νοερον ειναι διττον ,  
 on the one hand , That which **Is Primarily** in **The Divine Self Intellect** ;  
 μεν το πρωτως εν τω θειω αυτω νω ,  
 on the other hand , That which **Secondarily** Proceeds from **That** into **Soul** ;  
 δε το δευτερως απ' εκεινου εν ψυχη :  
 then if you wish you may add , **The Presence** in the body of **The Intellectual Enlightenment** .  
 δε ει βουλει , προσθες , την παρουσιαν εις το σωμα της νοερας ελλαμψεως .  
 For from what Source is This Whole Heaven either Spherical or Moved in A Circle ,  
 5 γαρ Ποθεν ουτος ο συμπας ουρανος η σφαιρικος η φερεται κυκλω  
  and Keeps-Revolving about The Self/Same According to One Definite Order ?  
 και ανακυκλουται περι το αυτο κατα μιαν ωρισμενην ταξιν ;  
 How then could Self Always be Immutably Allotted **The Idea** and (**Reflective**) **Power** of **Self**  
 Πιως δε αει ατρεπτως ελαχε την ιδεαν και δυναμιν αυτην  
 According to Nature , if Self did not Participate of **Her Specific-Idea** According to **Intellect** ?  
 κατα φυσιν , ει μη μετειληχεν της ειδοποιιας κατα νουν ;  
 For on the one hand , **Soul** is The Producer of Motion ; whereas on the other hand ,  
 γαρ μεν Ψυχη εστι χορηγος κινησεως , δε  
**The Cause** of The Stable Establishment and Setting-up of The Alternation into Sameness  
 10 το αιτιον (neuter) της μονιμου καταστασεως και ανιδρυτον την παραλλαξιν εις ταυτοτητα  
  of Those that are being Moved and into The Life which is Bound by One Logos  
  των κινουμενων τε την ζωην πεπερασμενην καθ' ενα λογον  
 and into The Circulation that is Being Led In The Same Way , will clearly be **Beyond Soul** .  
 και περιφοραν εχουσαν επαναγον ωσαυτως αν δηλον ειη επεκεινα ψυχης .  
 Accordingly then on the one hand , **Body** and **The Whole of This Sensible Nature**  
 αρα μεν Σωμα και το παν τουτο αισθητον  
  belong to **those that are alter-motive** ,  
  εστι των ετεροκινητων ,  
 whereas on the other hand , **Soul is Self-Motive** , by Binding In **Self** All the corporeal motions ;  
 15 δε ψυχη αυτοκινητος , αναδησαμενη εις αυτην απασας τας σωματικας κινησεις ,  
  whereas Prior to **This** , **Abides The Im-Moveable Intellect** .  
  δε προ ταυτης ων ο ακινητος νους .

And no one should suppose that I in any way mean that **This Immobility** is such as that  
 Καὶ μὴ υπολαβῆς τὸ μοι τοιουτὸν τούτῳ ακινητὸν οἷον τὸ<sup>,</sup>  
 which is idle and **Life-less** and without-**The Breath-of-Life** ,  
 εἰναι ἀργὸν καὶ αζων καὶ απνευσαν ,  
 whereas one must suppose we mean that **Self** is **The Initiating Cause** of All Motion ,  
 αλλὰ φαμεν τὸ αρχηγικὸν αἰτιὸν πασῆς κινησεως  
 and if you wish , **The Fountain** of All **Life** ; both of **That** which **Turns-about to Herself** ,  
 20 καὶ εἰ βουλει τὴν πηγὴν πασῆς ζωῆς , τε τῆς επιστρεφομενῆς εἰς εαυτὴν  
 and of **That** which has **Her Underlying-Reality** in Others .  
 καὶ τὴν εχουσῆς υποστασῖν εν ετεροις .  
 Through **These Causes** The Kosmos is also addressed by **Timaeus (30B)**  
 δια ταυτὰς τὰς αἰτιὰς ο κόσμος Καὶ προσειρηται υπο του Τιμαιου  
 as A Divine **Living-Being** Bestowed with **Soul** and Bestowed with **Intellect** ;  
 ζωὸν εμ— ψυχὸν εν— νοῦν ,  
 on the one hand , being called A **Living-Being** According to **The Nature of Itself** ,  
 μὲν αποκαλουμένος ζωὸν κατὰ τὴν φυσιν εαυτοῦ  
 and According to **The Pervading Life** in Self from **Soul** which is also distributed about **Self** ,  
 25 καὶ τὴν καθηκουσαν ζωὴν εἰς αὐτὸν απὸ ψυχῆς καὶ μεριζομενὴν περὶ αὐτὸν ,  
 while being called Bestowed with **Soul** According to **The Presence** of **The Divine Soul** in **Self** ,  
 δε εμψυχὸν κατὰ τὴν παρουσιὰν τῆς θειας ψυχῆς εἰς αὐτὸν ,  
 while being called Bestowed with **Intellect** According to **The Intellectual** Care/Attention ;  
 δε εννοοῦν κατὰ τὴν νοερὰν επιστασιαν :  
 for The Supply of Life and The Guidance of Soul and The Communion of Intellect  
**P66** γαρ χορηγία ζωῆς καὶ ηγεμονία ψυχῆς καὶ μετουσία νοῦ  
 Hold-together/Con-join The Whole Heaven .  
 συνεχει τὸν ολὸν οὐρανὸν .

If on the other hand , **This Intellect** Is Intellect According to **Ousia** , since **Parmenides**  
 Ει δε ουτος ο νους εστι νους κατ' ουσιαν , επει ο Παρμενιδες  
 (**Poem Fragment 3**) says that “**To Think** and **To Be** are **Th'Self**” ,  
 φησιν τὸ νοεῖν καὶ τὸ εἰναι εστὶ ταῦτον ,  
 According to **The Participation** of **The Divine** (and which to me appears to be what  
 κατὰ μεθεξίν θεος (καὶ ο μοι δοκει  
 The Athenian foreign-guest (**Laws 897B**) meant to indicate **The Divine Self** ;  
 5 ο Αθηναῖος προσειπειν ενδεικνυμενος θειον αυτον :  
 for he says that **The Soul** Receiving **The Divine Intellect** Leads an **Upright** and **Mindful Life** ;  
 γαρ φησιν τὴν ψυχὴν προσλαβουσαν θειον νοῦν παιδα—ορθα και εμφρονα —γωγειν ,  
 Then without a doubt it is necessary that The Whole Heaven also be Dependant upon  
 δηπου αναγκη τὸν ολὸν οὐρανὸν καὶ ανηρτησθαι εἰς  
**The Divinity and Unity of Self**  
 τὴν θεοτητα και ενωσιν αυτου ,  
 and that on the one hand , The Motion should be Present to This Kosmic All from **Soul** ,  
 και μὲν τὴν κινησιν παρειναι τῷδε τῷ κόσμῳ πάντι απὸ ψυχῆς ,  
 while on the other hand , **The Eternal Abidingness** and **That** which **Abides In The Same Way**  
 10 δε τὴν αἰδίον διαμονὴν καὶ τὸ ωσαυτῶς  
 should be Present to This Kosmic All from **Intellect** ,  
 απὸ νοῦ ,

furthermore , that The Singular Union and The Breathing-together and The Sympathy  
 δε την μιαν την ενωσιν και την συμπνοιαν και την συμπαθειαν  
 and The All-Perfect Measure In Self , should be Present to This Kosmic All from **The Unity** ,  
 και το παντελες μετρον εν αυτω εκ της εναδος ,  
 from which , even **Intellect** is The Idea-of-The-One , and **Soul** is Singular ,  
 αφ' ης και ο νους ενοειδης και η ψυχη μια  
 and Each One of The Beings is Whole and Perfect According to **The Nature of Self** ,  
 15 και εκαστον των οντων εστι ολον και τελειον κατα την φυσιν αυτου  
 and Each One of Those that are Secondary along with The Perfection in Their Innate Nature  
 και εκαστον των δευτερων κακ μετα της τελειοτητος εν τη οικεια φυσει  
 Participate of **Another More-Excellent/Superior Characteristic** ,  
 μεταλαμβανει αλλης κρειττονος ιδιοτητος  
 from **The Order** which **Is Always Established-Above** (**The One Being** , Parmenides 142C) .  
 της ταξεως αει υπεριδρυμενης .  
 For on the one hand , **that** which is **corporeal** is **Alter**-motive from **Soul** conveying  
 γαρ μεν To σωματικον ετεροκινητον απο ψυχης κομιζεται  
 the reflection/image of being a self-motive power and is **A Living-Being** through **That** ;  
 20 εμφασιν ον αυτοκινητου δυναμεως και εστι ζωον δι' εκεινην :  
 whereas on the other hand , by **Soul** being Self-Motive , **She** Participates of **Her Life**  
 δε ψυχη ουσα αυτοκινητος μετεχει της ζωης  
 According to **Intellect** , while Energizing According to Time and by Possessing  
 κατα νουν και ενεργουσα κατα χρονον και εχει  
**Her** Un-Ceasing Energy and **Her** Ever-Vigilant Life from **Her** Close-Proximity to **Intellect** ;  
 της απαυστον ενεργειας και την αγρυπνον ζωην εκ της γειτνιασεως προς τον νουν :  
 furthermore , by **Intellect** Possessing **Its Life In Eternity** , and by **Its Energy Being In Ousia** ,  
 δε νους εχων το ζην εν αιωνι και τη ενεργεια ων ουσια  
 and by Fixing All **Its** Stable Intellection **At-Once** in **The Now**  
 και πηξαμενος πασαν την εστωσαν νοησιν ομου εν τω νου  
**Intellect** is Wholly Deified through **The Cause** Prior to **Self** .  
 25 εστι παντως ενθεος δια την αιτιαν προ αυτου .  
 For **Intellect** Possesses Twofold Energies , as **Plotinus** says (Ennead 6.7-38 , 35.19-28)  
**P67** γαρ εχει Διττας τας ενεργειας , ως ο Πλωτινος φησιν ,  
 Some , by Being **Intellect** , but Others , by Being Drunk with **Nectar** .  
 τας μεν ως νους , τας δε ως μεθυων τω νεκταρι :  
 And elsewhere , we have indicated that This Intellect , is also **A Divine Being**  
 και εν αλλοις <εδειξαμεν> οτι ουτος ο νους και θεος  
 by **That** which is Prior to **Itself Not Being Intellect** ;  
 τω προ εαυτου μη νω ,  
 just as **The Soul** is **Intellect** , by **Her Summit** which **Is Above Herself** ;  
 ωσπερ η ψυχη νους τη ακροτητι υπερ εαυτης  
 and just as the body is **Soul** , by **The Power** which is **Prior to body** .  
 και το σωμα ψυχη τη δυναμει προ του σωματος .  
 Therefore , just as we said , All are Suspended from/Depend upon **The One**  
 5 ουν , ωσπερ ειπομεν , Παντα ανηρτηται του ενος  
 through **Intellect** and **Soul** as **The Middle** ;  
 δια νου και ψυχης μεσου :

and thus on the one hand , **The Intellect** Is The Idea of The One ;

καὶ δὲ μὲν οὐνος εστιν ενοειδῆς ,

while on the other hand , **The Soul** Is The Idea of Intellect ,

δὲ η ψυχη νοοειδῆς

whereas **The Body** of The Kosmos is That which Is Vivific ;

δε το σωμα του κοσμου το ζωτικον ,

therefore **All** are Conjoined with That which is Prior to Self .

δε παν συνηρηται το προ αυτου .

And in the case of Those that are after These ,

Και των μετα ταυτα

Some are Closer , while others are farther away , in order to Benefit of The Divine ;

τα μεν εγγυτερον τα δε πορρωτερον απολαυει του θειου :

and thus on the one hand , The Divine is Prior to Intellect ,

10

καὶ μὲν ο θεος προ νου

by Being Primarily Carried in The Intellectual Nature ;

πρωτως εποχουμενος τη νοερα φυσει ,

on the other hand , Intellect is The Most-Divine , by Being Deified Prior to The Others ;

δε νους ο θειοτατος ως εκθεουμενος προ των αλλων ,

whereas **Soul** is Divine , insofar as **She** is *in need of The Intellectual Middle* ;

δε η ψυχη θεια καθ' οσον δειται της νοερας μεσοτητος ,

whereas in the case of The **Body** that Participates of The **Soul Like This** ,

δε το σωμα το μετεχον της ψυχης τοιαυτης

on the one hand without a doubt , The **Body** is Divine ;

μεν δηπου σωμα θειον

for The Illumination of The Divine Light Pervades from Above

15

γαρ η ελλαμψις του φωτος διηκει ανωθεν

as far as Those that are **Dependents** in an **Ultimate Way** ;

αχρι των εξηρτημενων εσχατως ,

while on the other hand , **Self** is not *Simply/Primarily Divine* ;

και δε αυτο ου απλως θειον ,

since **Soul** is Divine , by *Primarily/Simply Looking to Intellect* and by *Living from Herself* .

αλλα ψυχη εστιν θεια πρωτως βλεπειν προς τω νουν και ζην παρ' εαυτης .

Surely then , for myself , The Self Logos is also about Each-One of The Whole Spheres

δη μοι Ο αυτος λογος εστι και περι εκαστης των ολων σφαιρων

and about The Bodies in Selves ; for All Imitate The Whole Heaven ,

και περι των σωματων εν αυταις . γαρ Παντα μιμειται των ολον ουρανον ,

if indeed Selves are also of The Eternal Allotment ,

20

επειπερ αυτα εστι και της αιδιου μοιρας ,

and if on the one hand , Selves do not Wholly possess An Unchangeable Ousia

και μεν ουκ παντη εχοντα αμεταβλητον ουσιαν

in Relation to The Sublunary Elements , since on the other hand , Selves Abide among The All

κατ' τα υπο σεληνην στοιχεια , δε μενοντα εν τω παντι

According to The Wholeness of Selves , while also Containing partial living beings .

κατα της ολοτητας αυτων και περιεκτικα μερικων ζωων οντα .

For Every Wholeness Possesses the more partial Underlying-Realities that are after Itself .

γαρ Πασα ολοτης εχει τας μερικωτερας υποστασεις μεθ' εαυτην :

Therefore just as in Heaven The Number of The Stars Proceed together with The Whole Spheres  
25 ουν ωσπερ εν ουρανω ο αριθμος των αστρων συμπροηλθεν μετα των ολων σφαιρων

and just as in Earth The Multitude of partial terrestrial-beings Subsist with their Wholeness ,  
**P68** και ωσπερ εν γη πληθος μερικων γηινων υφεστηκε μετα της ολοτητος ,  
so also does it appear to me to be necessary that in the case of Wholes that Subsist in The Middle  
ουτως καν οιμαι αναγκαιον των ολων μεταξυ

Each One of Their Elements should be Filled together with Their Appropriate Numbers .

εκαστον τοις στοιχειον συμπεπληρωσθαι τοις οικειοις αριθμοις .

For how can The Wholes which Subsist Prior to Their Parts

γαρ πως τα ολα υφισταμενα προ των μερων  
also be arranged together with The Parts in Their Extremes ,

5

Και ετετακτο μετα τω μερων εν τοις ακροις ,  
unless there is also The Same Analogy in Their Middles ?

μη ουσης καν της αυτης αναλογιας τοις μεσοις ;

If Each One of The Spheres is also A Living-Being

Ει εκαστη των σφαιρων εστι και ζωον

and is Always Established In The Same Way and Helps-Fulfill The All ,

και αει ιδρυται ωσαυτως και συμπληροι το παν ,  
then on the one hand , by Possessing Life

δε μεν ως εχον ζωην

Each One will Always Participate of Soul In A Primary Way ,

αει μετεχον ψυχης πρωτως ,

and on the other hand , by Being-Held-Together by Intellect

δε ως συνεχομενον υπο νου

Each One Preserves The Order of Itself Immutable in The Kosmos

10

διαφυλαττον την ταξιν εαυτου ατρεπτον εν τω κοσμῳ

furthermore , by Being One and Whole and The Leader of Its Proper/Innate Parts

δε ως εν και ολον και ηγεμονον των οικειων μερων

Each One is Being-Illuminated by The Divine Union .

ελλαμπομενον υπο της θειας της ενωσεως ,

Accordingly then , not only The All , but also Each One of The **Eternal** Parts in Self

αρα ου μονον το παν αλλα και εκαστον των αιδιων μερων εν αυτω

is **Provided** with Soul and Intellect , by Being Assimilated to The All According to **Power** ;

εστι εμψυχον και εννουν , ομοιουμενον τω παντι κατα δυναμιν :

for Each One of These Parts is All in Relation to The Kindred Self Multitude .

15

γαρ εκαστον τουτων εστι παν προς το συγγενες αυτω πληθος .

Therefore , in order that we speak concisely , there is on the one hand ,

ουν Ιν' ειπωμεν συνελοντες , μεν

The Singular Ideal-Body of The Whole All , while on the other hand ,

η μια σωματοειδης του ολοτης παντος , δε

there are many other bodies under This , Depending on This One ;

πολλαι αλλαι υπο ταυτην εξεχομεναι της ταυτης μιας :

there is also , One Soul of The All ,

και μια ψυχης του παντος ,

and after This One , there are Other Souls ,

και μετα ταυτην αλλαι

Together Disposing in an Orderly Way  
συνδιακοσμουσαι

20

The Whole Parts in an Undefiled Way ;

τας ολας μεριδας αχραντως :  
there is also One Intellect ,

και εις νους ,

and The Intellectual Number under This One ,

και νοερος αριθμος υπο τουτον

that is Being-Participated by These Souls ;

μετεχομενος υπο τουτων των ψυχων :

there is also One God that Holds-together At-Once

και εις θεος συνοχευς ομου

All of Those that are In The Kosmos ,

απαντων των εγκοσμιων ,

including The Multitude of The Other Gods who Help-Distribute

και πληθος αλλων θεων τε κατανειμαμενων

The Intellectual Ousias and The Souls that Depend upon These ,

τας νοερας ουσιας και τας ψυχας ηρτημενας τουτων  
and All The Parts of The Kosmos .

25

και πασας τας μοιρας του κοσμου .

For surely then on the one hand , not every one of the productions of Nature

P69

γαρ δηπου μεν Ου εκαστον των γεγονοτων φυσει

is productive of those that are Like ,

εστι γεννητικον των ομοιων ,

since on the other hand , must not The Wholes and The Primary of The Kosmic Beings

δε ου τα ολα και πρωτιστα των εγκοσμιων

by an even greater necessity , Extend in Themselves The Paradigm of A Production Like This ;

πολλω μειζονως προτειναι εν εαυτοις το παραδειμα της απογεννησεως τοιαυτης :

for surely then The Like is more Akin than the Unlike ,

γαρ δη το ομοιον εστι συγγενεστερον του ανομοιου ,

and More Naturally Adapted by The Logos of The Cause ,

και προσηκον τω λογω της αιτιας ,

just as The Same than The Different

καθαπερ το ταυτον του θατερου

and The Limit than The Unlimited .

και το περας του απειρου .

5

## Chapter 15 - τε

Thus on the one hand , we shall also accurately contemplate These Particulars in what follows ;

ουν μεν καν ακριβειας θεωρησομεν Ταυτα τοις υστερον :

but now , we shall direct our attention to the second of the demonstrations in the **Laws (899D)** ,

10 δε τραπωμεθα επι το δευτερον των αποδεδειγμενων εν Νομοις

that The Gods Providentially-Attend to both The Wholes and The Parts At-Once ,

το τους θεους προνοειν τε των ολων και των μερων ομου ,

and we will concisely deliver by The Way of The Logos why the Insight of Plato

και ημιν συνελωμεν παραδιδωσι τω λογισμω τινα ο εννοιαν Πλατων

is Irrefutable concerning The Providence of The Gods .

ανελεγκτον περι της προνοιας των θεων .

Is it not the case then , that from what has been said , it should be quite clear to All ,

15 Ουκουν εκ των προειρημενων καταφανες παντι

that by The Gods Being The Causes of All Motion ,

οτι θεοι οντες αιτιοι παντες κινησεως ,

thus on the one hand , Some are In-The-Way-of-Ousia and Vivific

μεν οι ουσιωδεις και ζωτικοι

According to Their Self-Motive and Self-Vivific and Self-Energetic Power ,

κατα την αυτοκινητον και αυτοζωον και αυτοενεργητον δυναμιν ,

while on the other hand , Some are Intellectual , According to The Fountain

δε οι νοεραι κατα την πηγην

and Source of All The 2nd and 3rd Processions of Motion (**Phaedrus 245C**) ,

20 τε και αρχην πασων των δευτερων τε και τριτων προοδων της κινησεως ,

and Awaken by Their Self Existence All Secondary Natures to The Perfection of Life ,

και ανεγειροντες τω αυτω ειναι παντα τα δευτερα προς την τελειοτητα της ζωης ,

Furthermore , Some are **Unific** ,

δε οι ενιαιοι

According to Their **Primary** and **All-Perfect** and **Unknowable Power** of Their Energy ,

κατα την πρωτουργον και παντελη και αγνωστον δυναμιν τας ενεργειας ,

and who Deify All The Whole Genera of Themselves by Participation ;

P70 και εκθεουντες παντα τα ολα γενη εαυτων μεθεξεσιν ,

on the one hand , They are not The Leaders of This Kind of Motion ,

μεν εισιν ου ηγεμονες τησδε της κινησεως

since on the other hand , They hand-over The Source of Motion to Others ,

δε αφεισαν την αρχην της αλλοις ,

nor again on the one hand , do They Provide Motion to Secondary Natures ,

ουδ' αυ μεν χορηγουσι κινησιν τοις δευτεροις

according to Place or according to Quality/Kind ,

κατα τοπον η κατα ποιοτητα ,

since on the other hand , They Possess The Causes of This Motion from Themselves

δε εχει τα τηδε παρ' εαυτων

According to **Ousia** or According to **Quantity** .

κατ ουσιαν η κατα ποσοτητα .

For All that are The Cause of **The Ousia** to Themselves are also much Prior

5 γαρ Παν το αιτιον της ουσια εαυτω εστι και πολλω προτερον

than The Cause of Its Proper/Innate Energies and Perfection .

αιτιον της των οικειων των ενεργειων και τελειοτητος .

Furthermore , That which is Self-Motive is The Source of Motion for All ,

Ετι το αυτοκινητον εστιν αρχη κινησεως πασιν

and not only does Their Existence and Their Life Arise from Soul to All in The Kosmos ,  
και ουχ μονον το ειναι και το ζην απο ψυχης πασι εν τω κοσμω ,

but also Their Local and Their Other Kinds of Motion ,

αλλα και η τοπικη ουδε αι αλλαι κινησεις ,

and Their Procession into Existence Arises from This Soul ,

και η παροδος εις το ειναι απο ταυτης ,

and by a much greater Priority from The Intellectual Ousia ,

και πολλω προτερον και εκ της νοερας ουσιας ,

which also Binds to Itself The Life of Self-Motive Natures

η και ανεδησατο εις εαυτην την ζωην των αυτοκινητων

and also Precedes All Temporal Energy According to Cause ,

και προγειται απασης χρονικης ενεργειας κατ' αιτιαν ,

and by an even much greater Priority from The Unific Hyparxis ,

και ετι μειζονως εκ της ενιαιας υπαρξεως ,

which Conjoins both Intellect and Soul ,

η συνεχει και τον νουν και την ψυχην

and Fills The Wholes of Goods and Proceeds as far as The Last .

και πληροι των ολων αγαθων και προεισιν αχρι των εσχατων .

For on the one hand , not all the parts of The Life of The Kosmos

γαρ μεν ου παντα τα μερη Ζωης του κοσμου

are able to Participate nor of Intellect and of The Gnostic Power ;

δυνατον μετεχειν ουδε νου και της γνωστικης δυναμεως ,

whereas on the other hand , All as far as Matter Participate of **The One** ,

δε παντα αχρι της υλης μετειληχεν του ενος ,

both The Wholes and The Parts and Those that exist According to Nature including

τε τα ολα και τα μερη τε τα κατα φυσιν και

the opposites to These ; since nothing is without-a-Share of **Such A Cause** ,

τα εναντια τουτοις , και ουδεν εστιν αμοιρον της τοιαυτης αιτιας

nor can anything ever Participate of Being if deprived of **The One** .

ουδ' αν τι ποτε μετασχοι του οντος ερτερημενον του ενος .

Now then on the one hand , if The Gods Produce All ,

τοινιν μεν Ει οι θεοι παραγουσιν παντα ,

and on the other hand , Hold-All-together in The Unknowable Enclosures of Themselves ,

δε συν- παντα -εχουσι ταις αγνωστοις περιοχαις εαυτων ,

how can there not be any way for The Providence in Selves

τις ουχι ειναι μη μηχανη προνοιαν εν αυτοις

to Continually-Pervade/Extend From-Above to All even as far as to the most partial natures ?

διηκουσαν ανωθεν των παντων και αχρι των μερικωτατων ;

For it is everywhere Proper that The Offspring should Benefit of The Providential Care

25 γαρ πανταχου προσηκει Τα εκγονα απολαυειν της κηδεμονιας

of Their Causes ; since all the alter-motive are the offspring of The Self-Motive ,

των αιτιων : δε παντα τα ετεροκινητα εκγονα των αυτοκινητων ,

and those that subsist in Time , either The Whole or The Part of This are the results/effects

P71 και τα υφισταμενα κατα χρονον η τον ολον η τον μερικωτερον τουδε εστιν αποτελεσματα of The Eternal ; since That which Always Is , Is The Cause of That which exists at-times των αιωνιων , διοτι το αει ον οντος αιτιον του ποτε and The Divine and Unific Genera Pre-subsist All Those that Subsist in a Multiplied Way και τα θεια και ενιαια γενη προυπαρχει απαντων των υποστατικα πεπληθυσμενων and since there is no Ousia or Multitude of Powers και εστιν ουδεν ουσιων η πληθος δυναμεων whose Generation is not wholly Allotted from **The One** .

5 ο την γενεσιν μη ολως ελαχε εκ του ενος .

Now then , All These must also Light-upon of The Providence of The Preceding Causes , τοινυν παντα Ταυτα αναγκη και τυγχανειν της προνοιας των προηγουμενων αιτιων , on the one hand , by Being Vivified from The Psychical Gods , μεν ζωοποιουμενα εκ των ψυχικων θεων and by Circulating-about According to Temporal Periods ; και ανακυκλουμενα κατα τας χρονικας περιοδους , while on the other hand , by Participating At-Once of Being and of Ousia and δε μεταλαγγανοντα ομου του ειναι και της ουσιας και by Being-Filled-Full of The Sameness and Stable Establishment of The Ideas αποπληρουμενα της ταυτοτητος και μονιμου καταστασεως των ειδων from The Intellectual Gods , εκ των νοερων ,

10 and furthermore , by Receiving into Selves **The Presence of The Union/Oneness** δε καταδεχομενα εις αυτα την παρουσιαν της ενωσεως and of The Measure and of The Distribution of **The Good** from The Primary Gods . και του μετρου και της διανομης του αγαθου εκ των πρωτιστων θεων .

Now then either The Gods must necessarily Know that The Providential Care τοινυν η τους θεους Αναγκη γινωσκειν οτι η προνοια of Their Innate Offspring is According to Their Self Nature , and thus , They must not only 15 των οικειων γεννηματων εστιν κατα αυτοις φυσιν και μη μονο Be That which Provides Subsistence to Those that are Secondary and thus Provide Life το υφιστανειν τα δευτερα και χορηγειν ζωην and Ousia and Union , but They must also Presuppose The Primary-Productive Cause και ουσιαν και ενωσιν αλλα προ- και -ειληφεναι την πρωτουργον αιτιαν of The Goods in These that are Secondary , or else , which it is not Lawful to claim , των αγαθων εν τουτοις των , η ο μηδε θεμις ειπειν , that although Selves are Gods/Good , *they are ignorant* of That which is Proper/Right/Just . αυτους οντας θεους αγνοειν το προσηκον .

For what ignorance can there be of Those that are Beautiful from **The Causes** of That Beauty γαρ Ποια αγνοια των καλων παρα τοις αιτιοις της καλλονης or what ignorance can there be of Those that are Good

20 η των αγαθων from **Those** who are Allotted **The Hyparxis** Being-Defined by **The Nature of The Good** ? παρα τοις λαχουσιν την υπαρξιν αφωρισμενην τη φυσει του αγαθου ; If on the one hand , *they were ignorant* , then neither would Souls Lead The All by Intellect ει μεν εισιν αγνοουσωιν Αλλ' ουτε αι ψυχαι ποδηγουσι το παν κατα νουν

nor would Intellects be Carried upon Their Souls (**Laws 899**) , nor Prior to These  
ουτε νοες επιβατευοντες ταις ψυχαις ουτε προ τουτων  
would The Unities of The Gods Grasp-At-Once In Selves All Intuitive-Knowledges ,

25 αι εναδες των θεων συνηρηκασιν εν αυτοις απασας τας γνωσεις ,  
which surely then we acknowledged through our former demonstrations .

ο δη ωμολογηκαμεν δια ημεις εμπροσθεν των αποδειξεων .

Whereas on the other hand , if The Gods Know , by Being Fathers and Leaders and Rulers  
P72 δε Ει γινωσκουσι , οντες πατερες και ηγεμονες και αρχοντες  
of All in The Kosmos (**Statesman 273** , **Timaeus 28C**) , by Being Such A Proper Care to Selves  
των παντων εν τω κοσμῳ , ως ουσιν τοιουτος η προσηκει επιμελεια αυτοις  
who are Governed and who are Following and are Generated from Selves ,  
των αρχομενων και επομενων και γενομενων παρ' αυτων ,  
then shall we say that either ,  
φησομεν ποτερον

They Fulfill The Law According to Nature by Having The Ability of Knowing  
5 αποπληρουν τον νομον κατα φυσιν δυνασθαι γινωσκοντας  
or else we shall say that , through some lack of power/imbecility they are deprived  
η δι' ασθενειαν παρηρησθαι  
of the providential care of those that are akin or if you wish to say possessions or offspring ?  
της προνοιας των οικειων ειτε βουλει λεγειν κτηματων ειτε γεννηματων ;  
Indeed , the present Logos makes no difference to us .

γε τον παροντα λογον Ουδεν διοισομεθα προς ημεις .  
For if on the one hand , they neglect their providential care of wholes by a lack of power ,  
γαρ Ει μεν απολειπονται κηδεμονιας των ολων της αδυνατουντες ,  
then in that case , what is the cause of this lack of power ?

10 τι το αιτιον ταυτης της αδυναμιας ;  
For The Realities do not Move from an outer-source , since on the one hand ,  
γαρ τα πραγματα Ου κινουσιν εξωθεν , μεν  
neither are other selves the causes of The Ousia , since on the other hand ,  
ουδ' εισιν αλλοι αυτοι αιτιοι της ουσιας δε  
The Gods Undertake/Take-up The Leadership of those which They have Produced ,  
παρειληφασιν την ηγεμονιαν εκεινοι ων παρηγαγον ,  
since They Guide-Aright All as if from the stern of a ship ;  
αλλ' κατευθυνουσιν τα παντα οιον εκ πρυμνης ,  
Their Existence Being-Provided by Selves ,

το ειναι χορηγουντες αυτοι ,  
Their Measures of Life Being-Held-Fast by Selves ,  
τα μετρα της ζωης κατεχοντες αυτοι ,  
Each of Their Respective Energies Being-Distributed by Selves .

15 εκαστοις τα της ενεργειας διανεμοντες αυτοι .  
Are they then also unable to Provide for All At-Once , or else do They *not* neglect  
ποτερον Και αδυνατουσιν προνοειν απαντων ομου η και α- αφεισαν  
to Give Each of The Parts A Share of The Providential Care of Themselves ?

εκαστον των μερων -μοιρον της επιστασιας εαυτων ;

And if They are not Guardians/Protectors/Care-Takers of *All* in The Kosmos ,  
Και ει εισι μη κηδεμονες των παντων εν τω κοσμῳ ,

then do they only Take-Care of The Greater , while they-fail-to-care for those that are less ?

20 ποτερον μεν προμηθουνται των μειζονων δε αμελουσιν των ελαττονων  
Or do they only take-care of the less , while they neglect to take care of The Greater ?  
η μεν κηδονται των ελαττονων δε αφεστηκασιν της επιμελειας των μειζονων ;  
For if on the one hand , in a similar way , we deprive Selves of The Providential Care of All  
γαρ Ει μεν ομοιως αφαιρησομεν αυτους της προνοιας απαντων  
through some lack of Power , while we concede/grant to Selves That which is Greater ,  
δι' αδυναμιαν αποδοντες αυτοις το μειζον ,  
such as The Production of All , how then ,  
το παραγειν παντα πως

can we not concede/grant That which follows This Production According to Nature ,  
ου συγχωρησομεν το επομενον τωδε κατα φυσιν  
such as The Providential-Attention of Their Productions/Subjects ?

25 το προνοειν των υποσταντων ?

For it is also The Province of The Power which Produces The Greater ,

P73 γαρ και της Δυναμεως ποιουσης το μειζον  
to Dispose That which is Less *In A Befitting/Appropriate/Correct/Just Way* .  
κατ- το ελαττον -ορθουν .

But if they only take-care of the less , while they fail-to-care of the greater ,  
δε Ει μεν επιμελησονται των ελαττονων δε αμελησουσι των μειζονων ,  
how then , can this way of providential-care be Right/Just ?

πως αν ουτος ο τροπος της προνοιας ειη ορθος ;

For That which is More-Akin and More-Like to All

γαρ το συγγενεστερον και ομοιοτερον Παντι

is More Innate and Appropriately-Disposed According to Nature

εστι μαλλον οικειον και προσηκον κατα φυσιν

in Relation to The Participation of The Goods which are Bound to Self .

5 προς την μετουσιαν αγαθων ων διδωσιν αυτω

If on the one hand , The Gods Consider that The First of The Kosmic Natures Deserve

Ει μεν αξι- τα πρωτιστα των εγκοσμιων -ουσι  
Their Providential Care and of The Perfection Arising from Themselves ,

προνοιας και της τελειωσεως παρ' εαυτων ,

whereas on the other hand , they are unable to extend/advance their goodness as far as the last ,

δε αδυνατησουσιν χωρειν μεχρι των εσχατων ,

then what will prevent The Presence of the Gods from reaching to All ?

δε τι εσται διειργον την παρουσιαν των θεων επι παντα ;

What will interrupt/impede The Un-Envyng/Bounteous Energy of Selves ?

10 Τι διακοπτον το αφθονον την ενεργειαν αυτων ;

How then , can Those who are Able to Accomplish The Great ,

Πως δε οι δυνηθεντες τα μειζω

be too weak to prevail-over the less ?

ασθενουσιν κρατειν των ελαττονων ;

Or how is it possible for The Masters of The Perfection of The Ousia

Η πως εσονται κυριοι της τελειοτητος την ουσιαν

to produce not even the smallest of selves by a lack of power ?

παραγοντες ουκ και των ελαχιστων αυτων δι' αδυναμιαν ;

For all these possibilities fight-against our inner-reflections According to Nature .

γαρ παντα Ταυτα διαμαχεται ημων τας εννοιας κατα φυσιν .

Now then , it remains that Selves both Know The Form which is Proper and Possess

15 τοινυν Λειπεται αυτους και γινωσκειν το σχηματος προσηκον και εχειν  
The Power Adapted to Their Self Perfection and The Leadership of The Wholes .

του δυναμιν πρεποντες αυτοις τελειοτητα και την ηγεμονιαν των ολων .

If then They Know That which is According to Nature ,

Ει δε γινωσκουσα το κατα φυσιν ,

and that This is to Take-Care of All Those that are Produced ,

και τουτο εστι κηδεσθαι των παντων τοις γεννησαμενοις

then All are not deprived of The Care and The Presence of Power Such as This ,

20 δε τα παντα ου παρηρηνται της κηδεμονιας και περιουσια δυναμεως τοιαυτης ,

and together with what has been said , is there also The Will of Providence in Selves

[και] ομου τοις ειρημενοις ποτερον και της βουλησις προνοιας εν αυτοις  
or is only This missing/lacking/left-undone to both Their Knowledge and Their Power ,

η μονον τουτο ελλειπει τε τη γνωσει και τη δυναμει ,

and through this Their Works/The Realities are left-un-supported from The Care of Selves ?

και δια τουτο τα πραγματα απηρηηται παρ' της κηδεμονιας αυτων ;

For if on the one hand , They Know All That is Proper for Selves

γαρ Ει μεν σφισιν γινωσκοντες τα προσηκοντα αυτοις

and are Able to Fulfill All That which They Know , while on the other hand ,

25 και δυναμενοι πληρουν τα γνωσθεντα

they are unwilling to provide for their innate offspring , then they will be in need of goodness  
ου βουλονται προμηθεισθαι των οικειων γεννηματων , αν εινεν ενδεεις αγαθοτητος

and that which is free of envy will vanish from selves , and there will be nothing else left for us

και το αφθονον οιχησetai αυτων και ουδεν αλλ'

than to abolish The Hyparxis According to which They Subsist in The Way of Ousia .

P74 η αναιρησομεν την υπαρχιν καθ' ην ουσιωνται .

For The Existence/Being of The Gods is Defined by The Good

γαρ το ειναι των θεων αφωρισται Το αγαθω

and The Subsistence/Underlying-Reality belonging to The Gods *Has to Be In This ,*

και την υποστασιν οι θεοι εχουσιν εν τουτω ,

whereas to Provide for Those that are Sub-ordinate is to Impart A Certain Good to Selves .

δε το προνοειν των υφειμενων εστιν μεταδιδοναι τινος αγαθου αυτοις :

How then can we fail to notice that by depriving The Gods of Their Providential-Care

5 Πως ουν ουχ λανθανομεν αναιρουντες τους θεους της προνοιας

we are at the same time depriving Selves of Their Goodness , and if we deny Their Goodness

αμα αφαιρουμενοι αυτους την αγαθοτητα και αφαιρησομεν την αγαθοτητα

how then can we also fail to notice that we are subverting The Hyparxis of Selves

Πως δε και ουχι σαλευοντες την υπαρξιν αυτων

which we firmly-established by the former demonstrations (P60) ?

ην κατεδησαμεθα ταις εμπροσθεν αποδειξεσιν ;

Now then on the one hand , it is necessary that The Being of The Gods

τοινυν μεν Αναγκη τω ειναι τους θεους

must also Concur with Their Excellence Being *In Every Way Good (Laws 900D)* ,

10 και συνακολουθεν το αρετην ειναι πασαν αγαθους ,

then in turn this concurs with Their Providence not being absent from

δε αυ τουτω της προνοιας μητε αποστατειν

Those that are Secondary through a lack-of-will , nor a lack-of-power , nor ignorance .

των δευτερων το ραθυμια μητε ασθενια μητε αγνοια ,

Therefore I believe that this is also the case that Their Best Knowledge and

δε οιμαι τουτω ειναι και την αριστην γνωσιν και

Their Flawless Power and Will that is Free-from-Envy Flows from Selves ;

το αχραντον δυναμιν και βουλησιν αφθονον παρ' αυτοις :

from which , surely then it has come to Light that They also Provide for *The Wholes*

15 εξ ον δη πεφηνασι την και γορηγιαν εις των ολων  
and omit *None* of Their Providential Goods .

και ελλειποντες μηδεν των προνοουντες αγαθων .

I am also led to believe that The Gods Extend Such A Providence

μοι Και ηγεισθω τους θεους κατατεινειν τοιαυτην την προνοιαν  
about Those that are Secondary which in no way makes The Life for Selves

περι τα δευτερα η μηδεις ποιειν τον βιον αυτοις

and for The Exempt Superiority of Selves either busy or laborious

και της εξηρημενης υπεροχης αυτους η πραγματειωδη και επιπονον  
by Being Established Far-Removed from mortal difficulty .

20 ιδρυμενοις πορρω της θνητης δυσχερειας .

For The Blessedness of Selves does not wish to be stained/touched

γαρ το μακαριον αυτων Ου εθελει χραινεσθαι

with the difficulty of administration , since even the life of the good among us

τη δυσκολια της διοικησεως , επει και ο βιος τοις αγαθοις παρ' ημιν  
is accompanied with ease and is free of business and is painless ,

μετα ραστωνης και απραγμων και αλυπος ,

since all labors and disturbances arise from the impediments of matter .

δε παντες οι πονοι και της οχλησεως εκ τα των εμποδιων της υλης .

Therefore , if one must Define The Way of The Providence of The Gods ,

25 Αλλ' ει δει αφορισσασθαι τον τροπον της προνοιας των θεων ,

then one must assume that Self is Spontaneous and Flawless and Immaterial and Ineffable .

υποθετεον αυτον αυτοφυη και αχραντον και αυλον και αρρητον .

For surely then in This Way The Gods do not Govern All , by investigating

P75 γαρ δη ουτω οι θεοι Ου κυβερνωσιν τα παντα ζητουντες

That which is Proper/Just and neither by hunting for The Good of Each by ambiguous Logos'

το προσηκον και ουδε θηρευοντες το αγαθον εκαστου αμφιβολοις λογισμος

nor by looking outside and by following their effects , just as human-beings exert

ουδε βλεποντες εξω και επακολουθουντες τοις αποτελεσμασιν , ωσπερ ανθρωποι ποιουσιν

in the forethought of their own works ;

εν τη προνοια των οικειων πραγματων :

since The Gods Presuppose in Themselves The Measures of The Wholes

5 αλλ' προειληφοτες εν εαυτοις τα μετρα των ολων

and are Productive of The Ousias from Each of Themselves and by Looking to Themselves

και παραγοντες τας ουσιας αφ' εκαστων εαυτων και βλεποντες εις εαυτους

They Lead and Perfect All in A Silent Way by Their Self Existence and Fill Selves with Goods .

ποδηγετουσιν και τελειουσι τα παντα αγοφω κελευθω τω αυτω ειναι και πληρουσι των αγαθων .

And neither do They Produce in a way that resembles our nature ,  
 Και ουτε ποιουντες τη παραπλησιως φυσει  
 but by simply Energizing by Their Existence without any deliberate-choice ,  
 10 μονον ενεργουσιν το ειναι απροαιρετως  
 nor do They Energize in a similar way to partial souls in conjunction with intent  
 ουτε ενεργουντες ομοιως ταις μερικαις ψυχαις μετα βουλησεως  
 by being deprived of Production According to Ousia ;  
 εστερηνται ποιησεως κατ' ουσιαν ,  
 since They Grasp both together According to The Singular Union ,  
 δε συν- αμφο -ηρηκασι κατα μιαν ενωσιν ,  
 and thus by Holding-At-Once The Cause of Production in Their Un-Envying Will ,  
 και συνεχουσιν την αιτιαν ποιησεως της αφθονω βουλησει  
 on the one hand , They are Able Producers of *as Many as They Wish* by Their Existence ,  
 μεν δυνανται ποιουντες οσα βουλονται τω ειναι ,  
 while on the other hand , They Are also Able to Produce *All* by Their Existence .  
 15 δε και δυναμενοι παντα τω ειναι .

Therefore , what busy work ? What sort of difficulty ?  
 ουν Τις πραγματεια ; Ποια δυσχερια ;

What sort of atonement of Ixion shall one say Providence Accomplishes/Perfests  
 Τινος την δικην Ιξιονος τις φησει προνοιαν επιτελεισθαι  
 for either The Whole Souls , or for The Intellectual Ousias , or for The Divine Selves ?  
 η των ολων ψυχων η των νοερων ουσιων η των θεων αυτων ;  
 Unless one said that The Self Impartation of The Good is in any way laborious to The Gods .  
 Ει μη και το αυτο διδοναι το αγαθον και οπωσουν επιπονον τοις θεοις .  
 Whereas That which is According to Nature is in no way laborious ;

20 Αλλα το κατα φυσιν ουδενι επιπονον :  
 for neither is it laborious for Fire to Impart Heat , nor for Snow to Impart Cold ,  
 γαρ ουτε πυρι το θερμαινειν ουτε χιονι το ψυει  
 nor is it generally laborious for bodies to energize according to their innate/proper powers ;  
 ουτε ολως τοις σωμασι το ενεργειν κατα τας οικειας δυναμεις :  
 but prior to bodies , neither is it laborious for natural-constitutions to nourish  
 αλλ' προ των σωματων ουδε ταις φυσεσι το τρεφειν  
 nor to generate nor to increase (for these are the works of natural-constitutions) ;  
 η γενναν η αυξειν (γαρ ταυτα εργα των φυσεων) :  
 nor in turn , prior to these , is it laborious for souls ,  
 ουδε αυ προ τουτων ταις ψυχαις ,

for on the one hand , Selves Produce many energies from deliberate-choice ,  
 γαρ μεν αυται πολλα ενεργουσι εκ προαιρεσεως  
 and on the other hand , Selves Produce many energies from Their Self Existence ,

25 δε πολλα τω αυτω ειναι  
 and Selves Initiate many motions by simply being present .  
**P76** και κινουσι πολλας κινησεις μονον τω παρειναι .  
 So that if on the one hand , The Impartation of The Good is According to  
 Ωστ' ει μεν η μεταδοσις του αγαθου κατα  
 The Nature of The Gods , then so also is Their Providence According to Nature ,  
 φυσιν τοις θεοις και η προνοια κατα φυσιν ,

and we shall say that These are Accomplished by The Gods with Ease  
καὶ φησομεν ταυτα επιτελεισθαι παρα των θεων μετα ραστωνης  
and by Their Self Existence *Alone* .

καὶ τω αυτω ειναι μονον :

But if on the other hand , These are not According to Nature ,

ει δε ταυτα μη κατα φυσιν ,  
then neither will The Gods be Good According to Nature .

5

ουδ' αν ειεν αγαθοι κατα φυσιν .

For surely then , The Good is Productive of Good ;

γαρ δη Το αγαθον παρεκτικον αγαθου ,

just as The Life is also The Underlying-Source of Another Life ,

καθαπερ η ζωη και υποστατικη αλλης ζωης

and just as The Intellect is The Underlying-Source of Intellectual Illumination ,

και ο νους νοερας ελλαμψεως

and just as All that Possess Being Primarily Is Productive

και παν το ον πρωτως γεννητικον

of That which Possesses Being Secondarily in Each Nature .

του οντος δευτερως εν εκαστη φυσει .

Then I must say that , That which is Especially Outstanding/Exclusive of The Theology of Plato ,  
10 δε εγωγε φησι Ο εστι μαλιστα εξαιρετον της θεολογιας Πλατωνικης

is This , that neither is The Transcendent Ousia of The Gods Turned-about toward  
ειναι τουτο , το μητε την εξηρημενην ουσια των θεων επιστρεφειν εις

Those that are Secondary through The Providential-Care for Those that are Subordinate ,

τα δευτερα δια την επιμελειαν των καταδεεστερων

nor is Their Providential Presence Over All diminished because of

μητε την προνοητικην παρουσιαν επι παντα ελαττουν δια

Their Flawless Superiority Over The Whole of Selves , since on the one hand ,

την αχραντον υπεροχην των ολων αυτων , αλλ' μεν

His Theology *At-Once* assigns to Selves The Separate Underlying-Reality (Becoming) ,

15 της ομου αποδιδοναι αυτοις το χωριστον υποστασεως  
and since The Transcendent Ousia of The Gods Is Unmingled with every inferior nature ,

και το την αμιγες προς απασαν χειρονα φυσιν ,

while on the other hand , His Theology *At-Once* assigns That which is Extended to All

δε ομου το διατεινον εις απαντα

including Their Providential-Care and Their Adorning-in-Order of Their Innate Offspring .

και κηδεμονικον και διακοσμητικον των οικειων γεννηματων .

For The Way of Their Diffusion *is not* corporeal ,

γαρ ο τροπος της διηξεως Ου σωματικος ,

such as The Light is Diffused through The Air ,

ωσπερ ο φωτος δια του αερος ,

nor is Their Way of Diffusion divisible about bodies , just as in the case of nature ,

20 ουδε μεριστος περι τοις σωμασιν , ωσπερ επι της φυσεως ,

nor is Their Way of Diffusion Turning-About to those that are inferior ;

ουδε επιστρεφομενος εις τα χειρονα ,

as if to a partial/corporeal soul !

καθαπερ ο της μερικης ψυχης ,

since Their Way of Diffusion is Separate and Without Reverting to the corporeal ,  
 αλλα χωριστος ανεπιστροφος σωματος ,

**by Being** Im-material , Un-mingled , Un-restrained , and **by Being**

αυλος , αμιγης , ασχετος ,

**The Idea of The One** , and **By Being Primary** , and **Transcendent** .

ενοειδης , πρωτουργος , εξηρημενος ,

as one may concisely say of The Way Such as This of The Providence of The Gods ,

ως τις συνελοντι φαναι ο τροπος τοιουτος της προνοιας των θεων ,

as this must indeed be conceived in relation to The Present .

25

γε νοεισθω προς το παρον .

For it is clear that it will be Proper/Innate/Just According to Each Order of The Gods ;

γαρ Δηλον οτι εσται οικειος καθ' εκαστην ταξιν θεων :

for on the one hand , Soul is said to Provide for The Secondary *In One Way* ,

γαρ μεν ψυχη λεγεται προνοειν των δευτερων αλλως ,

while Intellect is also said to Provide for The Secondary *In Another Way* .

δε νους και αλλως ,

Whereas The Divine Providence that is Prior to Intellect is also Superior to both of These ;

δε ο θεος προ νου και υπεροχην ανφοτερων τουτων :

and thus on the one hand , The Way of The Providence of The Sublunary Divine Selves

P77 και μεν

η των υπο σεληνηνηντων θεων αυτων

Exists on the one hand , *In One Way* (by Becoming) ,

μεν αλλη

while on the other hand , The Providence of Those that are in Heaven ***Is In Another Way*** ,

δε η των εν ουρανω αλλη ,

and furthermore on the one hand , since there are The Many Orders Beyond The Kosmos ,

και μεν αι πολλαι ταξις επεκεινα του κοσμου ,

thus on the other hand , The Way of The Providence is Different According to Each Order .

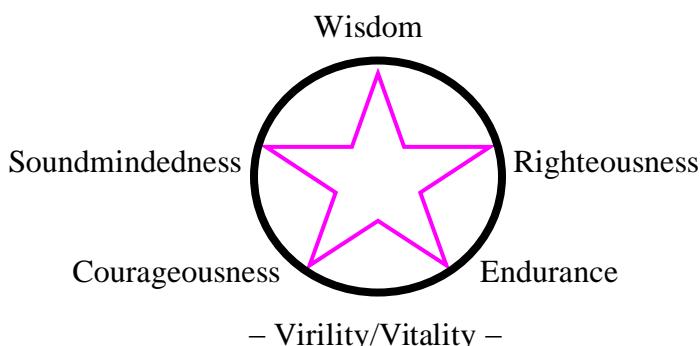
5

δε ο τροπος της προμηθειας εξηγλακται καθ' εκαστην .

### *The Pythagorean Symbol for Health / Sanity*

*Harmonizing with*

*The Full Complement of Goodness / Excellence / Virtue*



As Excellently Exemplified by Socrates of Athens  
 The Son of Sophroniscos and Phaenarete

14 Nov 2022

## Chapter 16 - ις

Surely then , after these we shall connect the third of the puzzles to the former ones ,

δη επι τουτοις καταδησωμεθα Το τριτον των βροβληματων τοις εμπρσθεν ,  
and we shall contemplate in what way we shall take-up The Un-Changeability in The Gods  
και θεωρησωμεν οπως παραληψομεθα το ατρεπτον επι των θεων  
who Lead/Guide/Bear All According to Justice (**Laws 905D-907B**) and who  
αγοντων παντα κατα δικην και

in Their Providential-Care of All Others , including even the mutations of human affairs ,  
10 εν τη προνοια των απαντων αλλων τε και δη και εξισταμενων των ανθρωπινων  
do not in any way subvert The Boundary nor The Undeviating Rectitude of Justice .  
μηδ' οπωστιουν σαλευοντων τον ορον μηδε της ακλινους της ορθοτητος ταυτης .

Therefore , I surely believe that this is indeed quite-clear to everyone ,  
ουν δη οιμαι τουτο γε καταφανες Παντι  
that *Everywhere* that That which Governs According to Nature (**Republic 342E**) ,  
εκασταχου οτι το αρχον κατα φυσιν  
by Having-in-Mind The Good-Daimon-State/Happiness of Those that are Being Governed ;  
εχον της ευδαιμονιας των αρχομενων  
in this way makes The Logos of All Those being Governed  
ταυτη ποιουμενον τον λογον συμπαντα διοικουμενον  
The Leader and Guide in Relation to That which Is Best .  
15 ποδηγετει και κατευθυνει προς το αριστον .

For neither does The Pilot who Rules the Sailors and the Ship  
γαρ Ουτε αν κυβερνητης αρχων ναυτων και νεως  
have any other more-prior goal than The Preservation of Those that sail *and* the Ship ,  
σχοιη τι αλλο προηγουμενον τελος η την σωτηριαν των εμπλεοντων και του σκαφους ,  
nor does The Physician who is in Charge of The Care of the diseased , endeavor to do  
ουτε ιατρος επιμελητης νοσουντων επιχειρει πραττειν  
anything other at all , whether there is need to cut or to administer some medicine ,  
τινος αλλου παντα καν δεη τεμνειν καν φαρμακευειν ,  
surely then , except for The Sake of The Health of Those that are under His Care ,  
20 δη η ενεκα της υγειας των προνοουμενων ,  
nor would a General or a Guardian say that they Look/Aim at any other End/Target  
ουτε αν στρατηγος η φυλαξ φησειν βλεπειν προς αλλο τελος  
than the Guardian Looking to the Freedom of Those being Guarded ,  
η ο μεν την ελευθεριαν των φρουρουμενων  
and the General Looking to the Freedom of Those being Commanded ;  
ο δε την των στρατηγουμενων :

nor will any Other who has been Appointed/Stationed to Lead and Oversee any Others  
ουδ' ουδεις αλλος των τεταγμενων ηγεισθαι και προνοειν ωντινωνουν  
eagerly attempt to subvert The Good of those that follow ,

P78 σπουδαζει ανατρεπειν το αγαθον των επομενων ,  
concerning which Good and with a view to which Good ,  
εφ ω και ου

They must Aim and Dispose *Everything* belonging to those whom they Govern .  
δεοντως στοχαζομενος και διατιθησι τα απαντα τετακται των αρχομενων .

Now then if we agree that The Gods are The Leaders of The Wholes (**Laws 900D**)

τοινυν Ει συγκεχωρηκαμεν τους θεους ειναι ηγεμονας των ολων

and that The Providence of Selves Extends/Reaches-out to All by Being Good

και την προνοιαν αυτων διατεινειν επι παντα οντων αγαθων

and if we agree that They Possess Every Excellence/Virtue , then how is it possible

5 και ωμολογηκαμεν εχοντων πασαν αρετην , τις μηχανη that Selves could neglect The Good-Daimon-State of Those under Their Providential Care ?

αυτους αμελειν της ευδαιμονιας των προνοουμενων ;

Or in what way could Selves be inferior in Their Providence to other leaders

Η πως εξουσιν ελαττον εν τη προνοια των αλλων ηγεμονων

of those that are subordinate , if indeed on the one hand , The Gods Always Look/Aim at

των καταδεεστερων , ειπερ μεν οι αει αποβλεπουσι προς

That which Is Best for The Governed , and Establish This as The Goal of All Their Leadership ,

το βελτιστον των αρχομενων και τιθενται τουτο τελος συμπασης της ηγεμονιας ,

while on the other hand , human-beings overlook the good of the people and embrace/welcome

10 δε οι παρορωσι το αγαθον των ανθρωπων και ασπαζονται

vice rather than Virtue by being deceived/perverted by the gifts of the wretched/depraved ?

το κακιαν μαλλον αρετης παρατρεπομενοι τοις δωροις των μοχθηρων ;

Therefore whether you are entirely willing to call Selves Leaders , or Rulers , or Guardians ,

ειτε Παντως εθελεις καλειν αυτους ηγεμονας ειτε αρχοντας ειτε φυλακας

or Fathers , None of These Names will fail to Bring-to-Light Their Divine Nature .

ειτε πατερας , ουδενος των τοιουτων ονοματων ενδεες φανησεται το θειον .

For All that is Venerable and Honorable Subsist Primarily in Those ;

15 γαρ Παντα τα εστιν σεμνα και τιμια πρωτως εν εκεινοις :

And thus without a doubt on account of This Logos , here also ,

και δηπου δια τουτο κανταυθα

surely then Some are Naturally More-Venerable and Honorable than others ,

δη αλλα κατα φυσιν σεμνοτερα και τιμιωτερα αλλων ,

by The Logos that Some bear The Final Likeness of The Gods .

διοτι φερεται εσχατην απεικασιαν των θεων .

What else should we also say ?

τι δει Και λεγειν ;

For I believe that we hear Paternal and Guardian and Leading Apollonic/Healing Powers

20 γαρ οιμαι ακουομεν τε πατρικας και φρουρητικας και ηγεμονικας και παιωνειους δυναμεις

are being Celebrated by those who are wise in Divine Concerns (Chaldean Oracles) .

υμνημενας των σοφων τα θεια των .

Thus on the one hand , how is it possible that The Likenesses of The Gods which exist

ουν μεν Τις μηχανη τα ειδωλα των θεων εχοντα

According to Nature Provide for The Good-Management of Those which they Govern

κατα φυσιν προνοειν της ευθημοσυνης των αρχομενων

by Aiming at The End that is Adapted/Proper for Selves , whereas on the other hand ,

στοχαζομενα τελους του προσηκοντος αυτοις , δε

The Divine Selves , from whom there Is The Whole Good and The Truly-Real Virtue and

25 τους θεους αυτους , παρ' οις ουσα το ολον αγαθον και η οντως αρετη και

The Flawless Life , should not Direct Their Leadership to the virtue and vice of humans ?

ο απημων βιος , μη κατευθυνειν την ηγεμονιαν προς την αρετην τε και κακιαν των ανθρωπων

And how then can it be admitted that on the one hand , Virtue is Victorious  
P79 και οπως παρεξουσιν μεν αρετην νικωσαν  
while on the other hand , vice is Vanquished in The All , since on the one hand ,  
δε κακιαν ηττωμενην εν τω παντι , αλλα μεν  
The Measures of Justice are utterly-destroyed by the worship of the depraved ,  
τα μετρα της δικης διαφθειρειν ταις θεραπειαις των μοχθηρων  
and thus on the other hand , subvert The Boundary of Impartial/Steadfast Knowledge ,  
δε ανατρεπειν τον ορον της ακλινους επιστημης ,  
and furthermore make the gifts of vice appear more honorable than The Pursuits of Virtue ?  
5 δε κατα- τα δωρα της κακιας -φαινειν προτιμοτερα των επιτηδευματων της αρετες ;  
For then-without-a-doubt this way of Providence is not Profitable for these leaders  
γαρ δηπου ουτος ο τροπος της προνοιας Ουτε συνοισει τοις ηγεμοσιν  
nor for those who follow selves ; for on the one hand , there will be no liberation  
ουτε τοις επομενοις αυτοις : γαρ μεν εσται ουκ απαλλαγη  
from missing-The-Mark for those who have become depraved , by always trying  
των αμαρτηματων τοις γενομενοις κακοις αει επιχειρουσιν  
to anticipate/circumvent Justice , and overturn The Measures of That which is Due/Deserved ,  
10 προκαταλαμβανειν την δικην και παρατρεπειν των μετρων της αξιας ,  
thus on the other hand , it will become necessary , that they must take aim ,  
δε ανογκαιον , τοις στοχαζεσθαι  
which is not Lawful to claim , at the vice of those under their care ,  
ο μη θεμις ειπειν , της κακιας των προνοουμενων ,  
and thus on the one hand , they must neglect The True Preservation/Salvation of Selves ,  
και μεν αμελειν της αληθινης σωτηριας αυτων ,  
and accordingly on the other hand , be the causes of only shadowy-outlines of goods ,  
αρα δε υπαρχειν αιτιους μονως εσκιαγραφημενων αγαθων ,  
and furthermore , This All and The Whole Kosmos will be filled with confusion and disorder ,  
15 δε τουτο το παν και τον ολον κοσμον εμπιπλασθαι αταξιας και ταραχης ,  
with only incurable depravity remaining , and thus being possessed by the likes  
της ανιατου μοχθηριας μενουσης , και εχειν την ομοιαν  
of those that utterly destroy badly governed cities .  
ταις διαφθοραν κακως πολιτευομεναις των πολεων .  
Although how is it not All-Perfectly Impossible ,  
Καιτοι πως ου παντελως αδυνατον  
that the parts be *more governed* According to Nature than The Wholes , and that  
τα μερη μαλλον διοικεισθαι κατα φυσιν των ολων και  
human-affairs be more governed than The Divine , and images than Their Primary Causes ?  
τα ανθρωπινα των θειων και τα ειδωλα των πρωτουργων αιτιων ;  
So that if on the one hand , Humans were to Correctly Provide for Ruling of Humans  
20 Ωστ' ει μεν ανθρωποι ορθως προνοουσιν αρχοντες ανθρωπων  
by honoring some , while dishonoring others , while *Everywhere Rightly-Guiding*  
και τιμωντες τους μεν ατιμαζοντες τους δε και πανταχου κατευθυνοντες  
the works of vice by The Measures of Excellence , then it is also much more necessary  
τα εργα της κακιας τοις μετροις της αρετης , και πολλω αναγκη  
that The Gods Be The Prior Un-Changeable Leaders of The Wholes .  
τους θεους ειναι προτερον ατρεπτους ηγεμονας των ολων .

For Human-beings are also Allotted This Virtue *through* The Likeness to The Gods .

25 γαρ ανθρωποι Και ελαχον ταυτην αρετην δια την ομοιοτητα προς θεους .  
Whereas on the other hand , if we were also to agree that humans who utterly-destroy the Safety  
δε ει και ομοιογησομεν ανθρωπων διαφθειροντας την σωτηριαν  
and Well-being of those whom they govern are more like the providence of the Gods ,  
**P80** και το ευ τους των αρχομενων μαλλον απεικονιζεσθαι την προνοιαν των θεων ,  
then we shall at-once fail-to-notice The Truth Concerning The Gods  
ομου λησομεν την αληθειαν περι θεων  
and The Wholly Hidden Superiority of Virtue (**Republic 617E**) .  
και την αρδην αφανιζοντες υπεροχην αρετες .

For I believe that This is Quite-clear to All ; that surely then That which is More Like The Gods  
γαρ οιμαι Τουτο καταφανες παντι , οτι δη το ομοιοτερον τοις θεοις  
has more of The Good-Daimon-State-of Being than those that are deprived of Selves  
μαλλον ευδαιμονει των εστερημενων αυτων  
through Unlikeness and Estrangement/Difference .

5 δι' ανομοιοτητος και αλλοτριοτητος .  
So that if on the one hand , in This Place also The Indestructible and Impartial/Steadfast  
Ωστ' ει μεν κανταυθα το αδιαφθορον και ακλινες  
Idea of Providence is held in Honor , surely then without a doubt  
ειδος της προνοιας τιμιον , δηπου  
will The Idea of Providence be held in Honor in a Much Greater Way Among The Gods !

εντιμοτερον πολλω μειζονως παρα τοις θεοις :  
Whereas on the other hand , if mortal gifts are more venerable  
δε ει τα θνητα δωρα σεμνοτερα  
than The Divine Measures of Justice among Them ,  
των θειων μετρων της δικης παρ' εκεινοις ,  
therefore so also will earthborn gifts be held in more honor  
10 και αν γηγενη τα ειη  
than The Olympian Goods among humans (**Laws 727E**) ,  
των Ολυμπιων αγαθων παρ' ανθρωποις  
and the flatteries of vice will be held in more honor than The Works of Excellence  
και τα θωπευματα της κακιας των εργων της αρετης  
in Relation to a More Perfect State-of-Good-Daimonship/Happiness .  
προς τελεωτερα ευδαιμονιαν .

## Chapter 17 – ιζ

In *The Laws* on the one hand , Plato delivers to us through these demonstrations  
εν Νομοις μεν ο Πλατων παραδεδωκεν ημιν δια τουτων των αποδειξεων  
The Hyparxis and The Providential Care and The Unchangeable Energy of The Gods  
15 Την υπαρξιν και κηδεμονιαν και την ατρεπτον ενεργειαν των θεων  
Being-Extended to All ; which are surely then on the one hand , Common to All The Gods ,  
διατεινουσαν επι παντα : α εστιν δη μεν κοινα απασι τοις θεοις  
while on the other hand , are Most-Original and Most-Primary According to Nature  
δε αρχικωτατα και πρωτιστα κατα φυσιν  
in The Doctrine/Teaching of Selves .  
εν τη διδασκαλια αυτων .

For **The Self Triad** (Chaldean Oracles) Extends Her Light as far as the most partial among  
γαρ η αυτη τριας διηκουσα φαινεται Μεχρι των μερικωτατων εν  
The Divine Orders ; Originating from On-High from The Hidden/Occult Genera of Selves ;  
20 τοις θεοις διακοσμοις ανωθεν απο των κρυφιων γενων :  
and since **The Hyparxis** of The Idea-of-The-One Is also **The Power** which Providentially  
και γαρ υπαρξις ενοειδης και δυναμις προνοη—  
Takes Care of All Secondary Natures and **The Steadfast and Unchangeable Intellect**  
—τικη των απαντων δευτερων και αλκινης και ατρεπτος νους .  
Exists in All The Gods that are both Prior to The Kosmos and in Those In The Kosmos .  
εστιν εν απασι τοις θεοις τε προ του κοσμου και τοις εν τω κοσμω .  
Then in turn , in the **Republic** (378E) , in order that we may grasp from Another Source  
δε Παλιν εν Πολιτεια αντιλαβωμεθα απ' αλλης αρχης  
The Logos' of The Gods Being-demonstrated . For surely then Selves are also Common  
25 θεολογικων αποδειξεων . γαρ δη αυται εισι και Κοιναι  
to All The Divine Orders by also *Similarly Extending* to All The Guidance about The Gods  
**P81** παντων των θειων διακοσμων και ομοιως διατεινουσιν εις απασαν την υφηγησιν περι θεων  
and to Bring-to-Light for us The Truth Connected-with The Logos spoken before .  
και εκφαινουσιν ημιν την αληθειαν συνεχη τοις προειρημενοις .  
Now then , in The 2nd Book of the **Republic** (379A-383C) , surely then Socrates underlines  
τοινυν Εν τω δευτερω της Πολιτειας δη ο Σωκρατης υπογραφων  
certain types/kinds of Logos about The Gods that are Directed to mythological-fictions ,  
5 τινας τυπους θεολογικους τοις μυθοπλασταις ,  
by calling-forth The Pupils/Nurslings of Himself to be cleansed of dramatic poetry  
παρακαλευομενος τοις τροφιμοιος εαυτου καθαρευειν της δραματουργιας ποιητικης  
and of those tragic feelings which some people do not hesitate to assign to The Divine ,  
και των εκεινων τραγικων παθηματων α τινες ουκ ωκησαν προσφερειν τω θειω ,  
that The Secret Initiations into The Mysteries concerning Selves Conceal in these as if in veils ,  
την απορρητον μυσταγωγιαν περι αυτων κρυπτοντες εν τουτοις ωσπερ παραπετασμασι ,  
Surely then , as I have said , Socrates indicates The Types and Laws of Divine Fables  
10 δη ουν ωσπερ εφην , υφηγουμενος της τυπους και νομους θεομυθιας  
which surely then also includes this that is apparent , and The Inner Concealed Scope presented  
οι δη και τουτο το φαινομενον και τον εισω κεκρυμμενον σκοπον παρεξονται  
in the fictions about The Gods which Aim at The Beautiful that is also According to Nature ,  
εν τοις πλασμασι περι θεων εστοχασμενον του καλου του και κατα φυσιν ,

which on the one hand , He thinks is Valuable to First Bring-to-Light Concerning  
 μεν αξιοι πρωτον αποφαινειν περι  
 The Gods and According to The Un-Distorted Conception of The Goodness of Selves ,  
 15 θεων και κατα την αδιαστροφον εννοιαν της αγαθοτητος αυτων ,  
 that on the one hand , Selves are The Producers of *All* that is Good , and on the other hand ,  
 μεν αυτους χορηγους απαντων αγαθων , δε  
 Selves are *Never* causes of *Anything* that is defective/harmful for The Beings .  
 ουδενος ποτε αιτιους ουδενι κακου των οντων :  
 Then Second of All , that Selves are Unchangeable According to Ousia ,  
 δευτερον αυτους αμεταβλητους κατ' ουσιαν  
 and that Selves are not deceivers or beguilers by taking on various shapes  
 και αυτους μητε εξαπατωντας και γοητευοντας ισχειν ποικιλας μορφας  
 nor are Selves creators of the greatest defect , falsehood , in either logos' or deeds ,  
 20 μητ' ειναι ποιητικους του μεγιστου κακου , ψευδους , εν η λογοις η εργοις ,  
 και η πλανης και ανοιας .  
 Surely then , on the one hand , Being that The Former of These Two Laws has two conclusions ;  
 δη μεν οντων ο προτερος τουτων Δυο νομων εχει δυο συμπερασματα ,  
 that The Gods are not the cause of defects  
 τε τους θεους ειναι το αναιτιους των κακων  
 and that Selves are The Causes of All that is Good .  
 και αιτιους παντων των αγαθων :  
 Then in turn in a similar Way , The Second Law has two different conclusions ;  
 δε αυ παραπλησιως ο δευτερος διττα ετερα αττα  
 and these are , that Every Divine Being is Unchangeable ,  
 25 ταυτα το παν το θειον ειναι αμεταβλητον ,  
 and are Established Free from falsehood and of artificial diversity .  
 και ιδρυσθαι καθαρον το ψευδους και μεμηχανημενης ποικιλιας .  
 Now then , All The Demonstrations Depend upon These **Three** Common Insights  
 τοινυν Παντα τα δεικνυμενα ηρητηται τουτων τριων κοινων εννοιων  
 Concerning The Divine ; such as The Goodness , The Steadfastness and The Truth ;  
 P82 περι το θειον , της αγαθοτητος , της αμεταβλησιας , της αληθειας :  
 for The Primary Ineffable Fountain of Goods is also From Selves ,  
 γαρ η πρωτιστη και αρρητος πηγη των αγαθων και παρ' αυτοις ,  
 and Eternity also Possesses In The Same Way The Cause of The Power of Self ,  
 και ο αιων και εχουσης ωσαυτως ο αιτιος της δυναμεως αυτης ,  
 including The Primary Intellect ,  
 και ο πρωτιστος νους ,  
 which is The Self Beings and The Truth in The Truly-Real Beings .  
 5 ος εστιν τα αυτα οντα και η αληθεια εν τοις οντως ουσιν .

## Chapter 18 – ιη

Now then , must not That which is Defined

τοινυν αναγκη ουκ Το αφοριζον

by The Hyparxis and The Whole Ousia of Itself in The Good ,

την υπαρξιν και την πασαν ουσιαν εαυτου εν τω αγαθω

and which Introduces/Leads-forth The All by Its Self Existence ,

και παραγον τα παντα τω αυτω ειναι ,

on the one hand , be Productive of All that is Good ,

μεν ειναι παρεκτικον παντος αγαθου ,

and on the other hand , of nothing that is harmful/defective ?

10

δε ουδενος κακου ;

For if on the one hand , *A Certain One* was Primarily Good which is not Divine ,

γαρ Ει μεν τι ην πρωτως αγαθον ο εστι μη θεος ,

then perhaps someone might declare to us that The Divine is indeed The Cause of Goods ,

ισως τις αν απεφηνε ημιν το θειον μεν αιτιον αγαθων ,

whereas The Divine is not The Producer of All The Goods for The Beings .

αλλα' ειναι ουχ χορηγον απαντων των αγαθων τοις ουσιν .

But if on the other hand , not only Is *Each One* of The Gods Good , since

Ει δε μη μονον εκαστος των θεων αγαθος , αλλα

That which Is Primarily both The Idea of The Good and Productive-of-Good is God

15

το πρωτως και αγαθοειδες και το αγαθουργον θεος

(for by Being Primarily Good , Self will not be Second after The Gods ,

γαρ ον πρωτως αγαθον , αν ου ειη δευτερον μετα θεους ,

surely then by The Logos that *Everywhere* , Those that Subsist Secondary ,

δη διοτι πανταχου τα υφισταμενα δευτερως

Receive The Characteristic of Their Hyparxis from The Beings that Subsist Primarily) ,

υποδεχεται την ιδιοτητα της υπαρξεως παρα των οντων πρωτως) ,

therefore it is Wholly Necessary that The Divine must also Be The Cause of Goods ;

παντως αναγκη το θειον και ειναι αιτιον αγαθων ,

All Such Goods that Proceed into Secondary Descents , even as far as the last .

20

οσα προεισιν εις δευτερας υποβασεις και μεχρι των εσχατων .

For just as The Power that is The Cause of Life Provides-Subsistence to All Life ,

γαρ Ως η δυναμις αιτια της ζωης υφιστησι πασαν ζωην ,

and just as The Power which is The Cause of Knowledge Provides All Knowledge ,

ως η της γνωσεως πασαν γνωσιν ,

and just as The Power which is The Cause of Beauty Provides Everything that is Beautiful ,

ως η του καλου παν το καλον

including That which is established in The Logos' and All That which is in the phenomena ,

τε το ιδρυμενον εν λογοις και οσον τοιουτον εστιν εν τω φαινομενῳ

for Each One of The Primary Causes Produces All Those that are Like from Itself and Binds

25 γαρ εκαστος των πρωτουργων αιτιων παραγει παντα τα ομοια αφ' εαυτου και ανεδησατο

The Singular Underlying-Reality of Those that Subsist According to One Idea to Self .

**P83** την μιαν υποστασις των υφεστηκοτων καθ' εν ειδος εις αυτο ,

I believe that also in The Self/Same Way The Most Primary and Most Original Hyparxis

οιμαι και τον αυτον τροπον η πρωτιστη και αρχηγικωτατη υπαρξις

of The-Idea-of-The-Good and of Those that are Good  
 ενοειδῆς καὶ τῶν αγαθῶν  
 Establishes In Herself and About Herself At-Once  
 ιδρυσατο εν εαυτῇ καὶ περὶ εαυτῆν ομού  
 The Causes and The Comprehensions of All The Goods ,  
 5 τας αιτιας καὶ τας περιοχας απαντων των αγαθων ,  
 and since there is not one of The Beings that are Good ,  
 καὶ εστι οὐδεν τῶν οντων αγαθον ,  
 which does not possess Such A Power from Self ,  
 ο μη κεκτηται τοιαυτην την δυναμιν παρ' αυτης ,  
 nor That-which-is-Productive-of-Good , which by Being-Turned-about to Self  
 ουδε αγαθουργον , ο επιστρεφον προς αυτην  
 does not Participate of This Cause .  
 μη μεταλαγχανει της ταυτης αιτιας .

For All The Goods are Produced and Perfected and Preserved from That Source ;  
 γαρ Πάντα τα αγαθα καὶ παραγεται καὶ τελειουται καὶ σωζεται εκειθεν ,  
 including The Singular Series and Order of Whole Goods that Depend on That Fountain !

10 καὶ η μια σειρα καὶ ταξις των ολων αγαθων ανηρτηται εις εκεινην την πηγην .  
 Accordingly then , through The Self Cause of The Hyparxis are All The Divine Goods  
 αρα Δια την αυτην αιτιαν της υπαρξεως εισιν παντων οι θεοι αγαθων  
 Provided and none of the defects ; for That which is Primarily Good  
 χορηγοι καὶ ουδενος των κακων : γαρ το πρωτως αγαθον  
 also Provides Subsistence to Every Good from Itself ,  
 καὶ υφιστησι το παν αγαθον παρ' εαυτου  
 and is not the cause of a share/portion that is opposed in relation to Self ;  
 καὶ εστιν ουκ αιτιον μοιρας της εναντιας προς αυτο ,  
 and since That which is Productive of Life is not the cause of the lack/deficiency of Life ,  
 15 καὶ επει το παρεκτικον ζωης εστι ουκ αιτιον αζωιας ,  
 and That which is Productive of Beauty Transcends the nature  
 καὶ το ποιητικον καλλους εξηρηται της φυσεως  
 which is void of beauty and deformed , and the causes of this deficiency .  
 ακαλλους καὶ αισχρας καὶ των αιτιων ταυτης .  
 And now then it is not Lawful that That which Primarily Provides-Subsistence  
 Και τοινυν ου θεμις το πρωτως υποστατικον  
 be the cause of opposite offspring , since The Nature of Goods Proceeds  
 ειναι αιτιον των εναντιων γεννηματων , αλλ' η φυσις των αγαθων προεισιν  
 from That Source Flawlessly and Un-Blended and of One Solitary Idea .

20 εκειθεν αχραντως καὶ αμιγης καὶ μονοειδης .

And on the one hand , The Divine Cause of Goods is Established Eternally in Itself ,  
 Και μεν το θειον αιτιον των αγαθων ιδρυται διαιωνιως εν εαυτω ,  
 Extending to All Those that are Secondary The Participation of Goods that are Free of ill-will .  
 προτεινον πασι τοις δευτεροις την μετουσιαν των αγαθων αφθονον :  
 Whereas on the other hand , Some of The Participants Keep Their Participation Undefined  
 δε τα μεν των μετεχοντων φυλαττει την μεθεξιν ακηρατον  
 by receiving Their Innate Good in Pure Bosoms by Possessing an Abundance of Power  
 25 υποδεξαμενα το οικειον αγαθον εν καθαροις κολποις δια εχει περιουσιαν δυναμεως

of The Share/Portion of The Goods that are Adapted to Selves .

την μοιραν των αγαθων προσηκουσαν αυτοις ,

While Some Selves which are arranged among the last of The Wholes

δε τα μεν αυτα τεταγμενα εν εσχατοις των ολων

in every way Benefit of The Goodness of The Gods According to The Nature of Selves

παντως απολαυει της αγαθοτητος των θεων κατα την φυσιν αυτων

(for it is not possible for those that are all-perfectly without-a-share of The Presence

P84 (γαρ ειναι ουδε δυνατον τα παντελως αμοιρα της παρουσιας  
of The Good to subsist among The First) ; but receiving Such A Flow as This ,  
του αγαθου υποστηναι ουδε την πρωτην) , δε δεξαμενα την τοι-απορροην-αυτην ,  
they neither Naturally Preserve The Gift which Reaches-down to Selves , Pure and Unmingled ,  
ουτε πεφυκε τηρειν την δοσιν καθηκουσαν εις αυτα ακραιφνη και αμικτον  
nor do they Retain their Innate Good in a Stable Way and Always in The Same Way ,  
5 ουτε κατεχειν το οικειον αγαθον μονιμως και αει ωσαυτως ,  
but they become weak and partial and material and are filled with a lack of Vitality  
αλλ' γενομενα ασθενη και μερικα και ενυλα και αναπλησθεντα αζωιας  
of their subject , and thus on the one hand , they substitute the lack of order for Order ,  
της υποκειμενης , μεν παρυφιστησι την αταξιαν τη ταξι ,  
and on the other hand , the lack of Logos for The Logos ,  
δε την αλογιαν τω λογω ,  
and thus they substitute for Virtue the opposite to This , vice .  
δε τη αρετη την εναντιαν προς ταυτην κακιαν .

And on the one hand , Each One of The Wholes is Exempt from a deviation like this ,

10 Και μεν εκαστος των ολων εστι εξηρημενον της παρατροπης τουαυτης ,  
for Those that are more Perfect in Selves always Prevail According to Nature ;

των τελειοτερων εν αυτοις αει κρατουντων κατα φυσιν :

whereas on the other hand , partial natures always step out of Wholes into Multitude through

δε τα μερικα αει εκβαινοντα των ολων εις πληθος δια  
the lessening of The Power and division and interval ,  
της υφεσιν της δυναμεως και μερισμον και διαστασιν ,  
on the one hand , by obscuring The Participation of Good ,  
μεν αμυδροι την μεθεξιν του αγαθου ,

while on the other hand , by substituting the opposite into the mixture for The Good

δε παρυφιστησι το εναντιον εν τη μιξει προς το αγαθον

which is also vanquished by the mixture . For in This Place (**Republic 351C**) , it is not

15 και κρατουμενον διαπλοκη . γαρ ενταυθα Ουδε  
Lawful for that which is defective to subsist unmixed and all-perfectly destitute of The Good ;

θεμιτον το κακον υποστηναι αμιγες και παντελως ερημον του αγαθου ,  
since if that which is like this is harmful to a part , yet it is indeed

αλλ' ει το τοιονδε κακον τω μερει , γε

Entirely Good for The Whole and The All ; for The All is Always In A Good Daimon State ,

παντως αγαθον τω ολω και παντι : γαρ το παν αει ευδαιμον

and to Always Consist of Perfect Parts (**Timaeus 34B**) which are also According to Nature ;

και αει εχοντων εκ τελειων μερων εστι και κατα φυσιν :

since that which is beside Nature is always harmful to partial natures ,

20 δε το παρα φυσιν ην αει κακον τοις μερικοις ,

and so is deformity , and the lack of symmetry and the perversion/deviation and και το αισχρον και το ασυμμετρον και η παρατροπη και the parallel-existence (Proclus' ET P63, Com 1st Alc 118-119, Com Parm 1190) in these . η παρυποστασις εν τουτοις .  
And since on the one hand , that which destroys is itself also destroyed (Phaedo 102-103)  
Και γαρ μεν το φθειρομενον εαυτω και φθειρηται  
by being displaced by Its Innate Perfection , since The All is Incorrputible and Indestructible ;  
εξισταται της οικειας τελειοτητος , δε τω παντι εστι αφθαρτον και ανωλεθρον :  
and just as on the one hand , everything that is being deprived of The Good and The Innate  
και ως μεν παν το στερισκομενον του αγαθου και την οικειαν  
Subsistence in relation to self , is deprived through a lack of power/imbecility of nature ;  
25 υποστασιν προς αυτο εστερηται δι' ασθενειαν φυσεως ,  
so also on the other hand , is The Part of All Good for The Whole .  
Ως και δε στιν τον ισος παντος αγαθου τω ον

For neither is it possible for a lack of vitality nor ugliness/deformity and a lack of Measure ,  
**P85** γαρ Ουτε δυνατον αζωιαν ουδε αισχροτητα και αμετριαν ,  
 nor can poverty/destitution be inserted into The All as a Whole ; since The Whole of Number  
 ουτε στερησιν παρεμπιπτειν τω παντι ολως , αλλ' ο συμπας αριθμος  
 is Always Perfect by Being-Held-Together by The Goodness of The Wholes ,  
 αει τελειος συνεχομενος τη αγαθοτητι των ολων ,  
 and Life is Present Everywhere , including both existence and The Perfect Existence ,  
 και ζωη παρεστι πανταχου , και το ειναι και το τελειοις ειναι ,  
 insofar as Each One Helps-Fill The All .

καθ' οσον εκαστα συμπληροι το παν .

Thus on the one hand , just as we have said , The Divine is The Cause of All that Is Good ;  
ουν μεν ωσπερ ειρηται το θειον εστιν αιτιον παντων των αγαθων ,  
whereas on the other hand , the parallel-existence of deficiency does not Subsist from Power ,  
δε η παρυποστασις των κακων ουκ υφεστηκεν εκ δυναμεως ,  
but from a lack of power (**Republic 351A**) of those that Receive The Illuminations of The Gods ,  
αλλ' εκ της ασθενειας των δεχομενων τας ελλαμψεις των θεων ,  
nor does deficiency or lack of power exist in The Wholes , but in those that are partial , nor yet  
ουδε εν τοις ολοις , αλλ' εν τοις μερικοις , ουδε  
in All these ; for also on the one hand , The First of Those that are Partial , including  
10 εν απασι τουτοις . γαρ Και μεν τα πρωτιστα των μερικων και  
The Intellectual Genera are Eternally The Idea of The Good ; while on the other hand ,  
νοερα γενη εστιν διαιωνιως αγαθοειδη : δε  
The Middles which also Energize According to Time by Weaving-together  
τα μεσα και ενεργουντα κατα χρονον συμπλεκοντα  
The Participation of The Good According to the Mutation and Motion of Time ,  
την μεθεξιν του αγαθου κατα τη μεταβολη και κινησι κρονον  
are un-able to Keep The Gift of The Gods Immovable and of A Singular and Simple Idea ,  
αδυνατει διαφυλαττειν την δοσιν των θεων ακινητον και μονο- και απλην -ειδη ,  
while on the one hand , overshadowing The Simplicity of **Self** by The Variety of Selves ,  
15 μεν παρασκιαζοντα το απλουν αυτης τω ποικιλω εαυτων ,  
then by overshadowing The Singular Idea by The Many Ideas ,  
δε το μονοειδες τω πολυειδει ,

then furthermore by overshadowing The Pure with The Blending-together ;

δε

το ακηρατον τω συμμιγει

for which Logos Middles do not Subsist of The Pure First Genera , nor do They Possess  
γαρ ην ουδε υποσταντα εκ των ακηρατων πρωτων γενων , ουδε ειχε  
The Simple Ousia nor The Singular-Ideal Powers , but are composed of Their opposites ,  
την απλην ουσιαν ουδε τας μονοειδεις δυναμεις , αλλ' συμφυομενας εξ εναντιων ,  
as Socrates says somewhere in the **Phaedrus** (246B) .

20 ως ο Σωκρατης φησιν που εν τω Φαιδρω .

Whereas the last of partial natures are also material and thus without a doubt they deviate  
δε Τα εσχατα και ενυλα δηπου παρατρεπει  
in much greater way from their Innate Good ; for they are also mingled with a lack of vitality  
πολλω μειζονως το οικειον αγαθον : γαρ και συγκεκραται αζωια  
and have a subsistence that resembles an image , by being filled with much of non being ,  
και εχει υποστασιν την ειδωλικην , αναπεπλησμενα πολλου του μη οντος ,  
and subsist of those that are at odds , and also from circumstances that are changeable  
και υφεστηκε εκ μαχομενων , κακ των περιεστωτων μεταβαλλομενα  
and are dispersed throughout Time without ever ceasing , thus according to everything

25 σκιδναμενα τον χρονον ουδεν αει πανεται , κατα παντα

it is clear that they give-way to corruption and lack of symmetry and deformity and

P86 δηλουντα ως εκδιδοται φθορα και ασυμμετρια και αισχροτητι και  
all-various mutations , not only by corrupting their energies , just as The Middles Prior to  
παντοιαις τροπαις , ου μονον κακυνομενα ταις ενεργειας , καθαπερ τα προ  
selves , since their powers and their ousias are filled with that which is besides Nature and  
αυτων , αλλα και ταις δυναμεσι και ταις ουσιας αναπιμπλαμενα του παρα φυσιν και  
with a material weakness . For those that become situated in an ill-disposed way ,

της υλικης ασθενειας . γαρ Τα γενομενα χωρα εν αλλοτρια ,

on the one hand , The Whole being-borne-along-with The Idea Rule the underlying nature ;

5 μεν το ολον συνεπιφεροντα τω ειδει κρατει της υποκειμενης φυσεως ,  
while on the other hand , by being displaced in turn to that which is partial

δε εξισταμενα αυ εις το μερικον

from their Innate Wholeness , and participate of division and weakness and war and  
απο της οικειας ολοτητος , και μετασχοντα μερισμου και ασθενειας και πολεμου και  
the separation which is the source of generation , they are necessarily all-variously changed .  
της διαιρεσεως γενεσιουργου αναγκαιον παντοιως μεταβαλλειν .

Neither then , is each one of the beings All-Good (for then there would not be

10 Ουτ' ουν εκαστον των οντων παναγαθον (γαρ αν ου ην  
the Corruption and Generation of bodies , nor The Purification and Correction of Souls) ;

φθορα και γενεσις σωματων ουδε καθαρσις και κολασις ψυχων) :

nor does defect exist among The Wholes (for then The Kosmos would not be

ουτε το κακον εν τοις ολοις (γαρ ο κοσμος αν ου ην

A God In-A-Good-Daimon-State-of-Being (**Timaeus** 34B) ,

θεος ευδαιμων ,

if The Most Masterful were to subsist from imperfect parts) ; nor are The Gods

των κυριωτατων υφισταμενος εκ ατελων μερων) : ουτε οι θεοι

the causes of defects , in the same way that They are The Causes of Goods ;

15 αιτιοι των κακων , καθαπερ δη των αγαθων ,

since the weakness belongs to those who receive The Good  
 αλλ' η ασθενεια των δεχομενων το αγαθον  
 and the weakness that is in the Underlying-reality belonging to the last of selves ;  
 και η εν υποστασις εσχατοις αυτων :  
 nor is the defect altogether unblended with The Good that also has a parallel-existence among  
 ουτε το κακον οπωσουν αμικτον προς το αγαθον και παρυφισταμενον εν  
 those that are partial , since this also Participates by holding-fast in a certain way  
 τοις μερικοις , αλλα τουτο και μετεχει κατεχομενον πως  
 to The Good Existence ; nor is it generally possible for any defect that is All-perfectly  
 τω αγαθω τω ειναι : ουθ' ολως δυνατον το κακον παντελως  
 destitute of All Good to have a Subsistence ; for that which is self-defective is even beyond  
 20 ερημον παντος αγαθου υποστηναι , γαρ το αυτοκακον και επεκεινα  
 that which in no way whatsoever exists ,  
 του μηδαμως οντος ,  
 surely then , just as The Self-Good is Beyond That which All-Perfectly Is ; neither is  
 δη ωσπερ το αυτοαγαθον του παντελως οντος ; ουδε  
 any defect that exists in partial natures left altogether in a disordered way (**Rep 351A**) ,  
 κακον το εν τοις μερικοις αφειται ατακτον ,  
 since even this , is Set-Aright by The Gods , and on the one hand , by These Logos'  
 αλλα και τουτο κατευθυνεται παρα των θεων , και μεν δια τωντα  
**Justice** Purifies Souls from their depravity , while on the other hand , Another Order of Gods  
 η Δικη καθαρτικη ψυχαις εν της πονηριας , δε αλλη ταξις θεων  
 Purifies the depravity in bodies . Therefore All are Turned-about According to The Power  
 25 καθαρτικη της εν σωμασιν . δε Παντα επιστρεφεται κατα δυναμιν  
 that is in Relation to The Goodness of The Gods ; and on the one hand , The Wholes Abide  
 P87 προς την αγαθοτητα των θεων : και μεν τα ολα μενει  
 within Their Innate Boundaries , including The Perfect and Beneficent Genera of Beings ,  
 εν τοις οικειοις οροις , και τελεια και αγαωνυγα γενη των οντων ,  
 while on the other hand , those that are more partial and imperfect are Adorned and Arranged  
 δε τα μερικωτερα και ατελεστερα κοσμειται και ταττεται  
 as they should be , and they become stewards to The Fulfillment of Wholes , and  
 δεοντως και δουλειει τη συμπληρωσει των ολων και  
 they are called-up to The Beautiful , and They are Changed , and They Benefit *in every way*  
 5 ανακαλειται προς το καλον και μεταβαλλεται και απολαυει παντα τροπον  
 of The Participation of The Good , as far as Selves are Able .  
 της μετουσιας του αγαθου , καθ' οσον αυτοις δυνατον .

For nothing will be a greater Good for Each One than That which The Gods Provide  
 γαρ Ουδεν αν γενοιτο μειζον αγαθον εκαστοις ον οι θεοι ποριζουσι  
 to The Offspring of Themselves According to Measures ; but both All Separately , and All  
 τοις γεννημασιν εαυτων κατα μετρα : αλλα και παντα χωρις , και παντα  
 in Common , Receive as much a Share/Portion of Goods as Selves are able to Participate .  
 10 κοινη , υποδεχεται τοσαυτην μοιραν των αγαθων οσης αυτοις δυνατον μετεχειν .  
 If Some are Filled with Greater while others with lesser Goods , then The Power  
 Ει τα μεν πληρουνται μειζονων τα δε ελαττονων αγαθων , δε την δυναμιν  
 of The Recipients and The Measures of The Distribution must be held responsible ;  
 των δεχομενων και τα μετρα της διανομης αιτιατεον ,

for Different Goods are Adapted to Different Selves According to The Nature of Selves ;  
 γαρ αλλα προσηκει αλλοις κατα την φυσιν αυτων :  
 whereas The Gods Always Extend All The Goods , just as The Sun Always Emits Its Light ;  
 δε θεοι αει προτεινουσιν παντα τα αγαθα , ωσπερ ηλιος ανισχων το φως :  
 for a Different Self Receives Its Light Differently According to The Order of Itself ,  
 15 γαρ αλλος δεχεται αλλως κατα την ταξιν εαυτου ,  
 and Self will not Receive a Greater Share of The Light than that which Self is able to Receive .  
 και αν ουκ δεχεται μειζον τοσουτον του φωτος ου δυναιτο δεξασθαι .

For All The Beings are Guided According to Justice ;  
 γαρ παντα τα οντα αγεται κατα δικην ,  
 and thus on the one hand , no aspect of The Good is absent ,  
 και μεν ουδενος το αγαθον αποστατει ,  
 whereas on the other hand , The Good Is Present to Each Self  
 δε παρεστι εκαστοις

According to The Boundary of The Participation Adapted for Selves ,  
 κατα τον ορον της μεταληψεως προσηκοντα ,  
 and which the Athenian Foreign-Guest says (**Laws 899D-905D**) ,  
 20 και η ο Αθηναιος ζενος φησιν ,

*All have to Be In A Good/Beautiful Way and Arranged-In-Order by The Gods .*  
 παντα εχει καλως και τετακται εκ των θεων .

Now then , let no one say to us , that there either prior defective productive logos'  
 τοινυν Μη τις λεγετω ημιν η προ-των κακων-ηγουμενους λογους  
 in Nature , or intellectual defective paradigms , set-against The Selves that are Good ,  
 εν τη φυσει , η νοερα παραδειγματα κατα τα αυτα τοις αγαθοις ,  
 or a soul that works-evil , or an evil-producing cause among The Gods ,  
 η ψυχην κακεργατιν , η κακοποιον αιτιαν εν θεοις

and let no one hypothesize or introduce sedition and eternal war in relation to The First Good ;  
 25 και υποτιθεσθω εισαγετω διαστασιν και διαιωνιον πολεμου προς το πρωτον το αγαθον :  
 for all these beliefs are foreign from The Theological Knowledge of Plato and are far remote

**P88** γαρ απαντα ταυτα εστιν αλλοτρια της επιστημης του Πλατωνος και πορρωτερον  
 in some way from The Truth by wandering into barbaric nonsense and monstrous dramas .  
 ποι της αληθειας αποπλαναται εις βαρβαρικας απονοιας και Γιγαντικην δραματουργιαν .  
 Nor if certain people who speak enigmatically in Secret Logos' devise the Likes of these ,  
 Μηδ' ει τινες αινιττομενοι εν απορρητοις λογοις πλαττει τα τοιαυτα ,  
 shall we alter (**Phaedrus 229C-230A**) the apparent elaboration which they indicate ;

5 ημεις αλλαξωμεθα την φαινομενη της σκευωριαν ενδειξεως :  
 since on the one hand , The Truth of those indications must be investigated ,  
 αλλ' μεν την αληθειαν εκεινων ζητητεον ,

whereas on the other hand , The Theological-Knowledge of Plato must be Purely Received  
 δε την επιστημην του Πλατωνος ειλικρινως υποδεκτεον  
 in The Pure Bosoms of The Soul , and Self must be Kept Flawless and Unmingled  
 εν τοις καθαροις κολποις της ψυχης , και αυτην φυλαττουσιν ακηλιδωτον και αμικτον  
 with contrary opinions .

10 προς τας εναντιας δοχας .

## Chapter 19 – ιθ

Surely then , let us Contemplate The Immutability and Simplicity of The Gods ,  
 δη Αλλα θεωρησωμεν το αμεταβλητον και το απλουν των θεων  
 and along with this , Such as whatever The Being of Each One happens to be ,  
 και μετα τουτο οιον ποτε ον εκατερον τυγχανει ,  
 and in what way These have come to Light to be Adapted to The Hyparxis of The Gods ,  
 και πως ταυτα φαινεται προσηκοντα τη υπαρξει των θεων  
 according to The Guiding-Pattern of **Plato** .

15 κατα την υγηγησιν του Πλατωνος .

Is it not the case then , that on the one hand The Gods Transcend The Wholes ,  
 Ουκουν μεν οι θεοι εξηρηνται των ολων ,  
 while on the other hand , just as we have said (**P86.25-P87.21**) , They Fill These with Goods ,  
 δε ωσπερ ειπομεν πληρουντες ταυτα αγαθων  
 by Selves Lighting-upon Being All-Good ; and Each One of Selves Possesses That which is Best  
 αυτοι τυγχανουσιν οντες παναγαθοι : και εκαστος αυτων εχει το αριστον  
**(Phaedrus 246D)** According to Their Innate Order , and The Whole Genus of The Gods  
 κατα την οικειαν ταξιν και παν γενος των θεων  
 is At-Once Allotted Predominance According to The Super-Abundance of Goods .

20 ομου ελαχε το πρωτειον κατα την περιουσιαν των αγαθων .

But here again we must oppose those who interpret in a divisible way The Best in The Gods  
 δε κανταυθα Παλιν παραιτησομεθα τους εξηγουμενους μεριστως το αριστον εν τοις θεοις  
 and say that , if The First is The Best , then that which is after The First is not Best ;  
 και λεγοντας ως , ει το πρωτον αριστον , το μετα τουτο ουκ αριστον :  
 for it is necessary that whatever is produced should be inferior to That which Produces .  
 γαρ ειναι αναγκη το παραγομενον καταδεεστερον του παραγοντος .  
 For this , on the one hand , is rightly claimed ; for The Order of Causes in The Gods must  
 25 γαρ Τουτο μεν ορθως λεγουσι : γαρ την ταξιν των αιτιων εν τοις θεοις δει  
 be Kept Unconfused , and The 2nd and 3rd Processions of Selves must be Defined separately ;  
 φυλλαττειν ασυγχυτον , και τας δευτερας και τριτας προοδους αυτων αφοριζειν διακεκριμενας :  
 whereas on the other hand , *Together-with* Any Procession Such as This ,

**P89** δε ομου τη προοδω τοιαυτη

and Any Unfolding into Light of Those that are Secondary from Those that are Primary ,  
 και τη εκφανσει των δευτερων απο των πρωτων

That which is Best *must also At-Once* be Contemplated in Each One of The Gods .

το αριστον και θεωρητεον εν εκαστω των θεων .

For Each One is Allotted Their Predominance which is Primary and All-Good  
 γαρ εκαστος κεκληρωται υπεροχην πρωτουγον και παναγαθον  
 in The Characteristic of Itself , and in order that I may make The Logos about something

5 τη ιδιοτητι εαυτου , και ιν' ποιησωμαι τον λογον επι τινος  
 familiar ; by One being Allotted The Best Prophetic Power ,

γνωριμου , ως ο μεν μαντικος

Another One by Being Allotted The Best Demiurgic Power ,

ο δε ως δημιουργικος

and still Another One by Being Allotted The Best Perfective Power .

ο δε ως αριστος τελεσιουργος .

Which *Timaeus* (29A,30A,37A) also indicates to us , by continually calling The First Demiurgos

Ο ο Τιμαιος και ενδεικνυμενος ημιν συνεχως αποκαλει τον πρωτον δημιουργον  
The Best of Causes (for The One is the Best of Causes , while The Other is The Most Beautiful  
10 αριστον των αιτιων(γαρ ο μεν αριστος των αιτιων , ο δε καλλιστος  
of Those that are Generated) , furthermore The Intelligible Paradigm is Prior to The Demiurge  
των γεγονοτων) , καιτοι το νοητον το παραδειγμα προ του δημιουργου  
which is also The Most Beautiful of All The Intelligibles ; but This is also The Most Beautiful  
ην και το καλλιστον απαντων των νοουμενων : αλλα τουτο και καλλιστον  
and at the same time The Best by Being The Demiurgic Paradigm , and The Maker  
και αμα αριστον ως δημιουργικον παραδειγμα , και ο ποιητης  
and The Father of The All by Being The Best Demiurgic God .

15 και πατηρ του παντος ως αριστος δημιουργικος θεος .

And surely then also in the *Republic* (381C) , when Socrates properly makes The Logos about  
Και δη και εν πολιτεια ο Σωκρατης εικοτως ποιουμενος τον λογον επι  
The Gods , he very properly observes , that by Each One of Selves Being as much as possible  
θεων εοικε φησι αλλ' ως εκαστος αυτων ων εις το δυνατον  
The Most Beautiful and Best , They Always Abide Simply in The Shape of Self .

καλλιστος και αριστος αει μενει απλως εν τη μορφη αυτου .

For on the one hand , Each One Is Allotted That which is Primary and The Summit  
20 γαρ μεν εκαστος κληρωσαμενος Το πρωτον και το ακρον  
in The Series of Itself , nor do They depart from The Order of Itself , since They Contain  
εν τη σειρα εαυτου ουκ ε ξισταται της ταξεως εαυτου , αλλα συνεχει  
The Blessedness and The Good-Daimon-State-of Being of Their Innate Power .

το μακαριον και το ευδαιμον της οικειας δυναμεως :

And neither do They exchange Their Present Order for a worse one (for it is not Lawful  
και ουτε αλλαττεται της παρουσης ταξιν χειρονα (γαρ ου θεμις  
for That which has Every Virtue to change into a worse share) nor to change to a Better one ;  
το εχον πασαν αρετη μεταβαλλειν εις την χειρονα μοιραν) ουτε μεθισταται επι το κρειττον  
for where can there be anything Better than That which is Best ?

25 γαρ που αν γενοιτο κρειττον του αριστου ;

Thus on the other hand , as we have said (P88.16-20) , This is Present to Each One

P90 δε , ως ειπομεν , τουτο Παρεστι εκαστω  
According to The Order of Self , and also to Every Genus of The Gods .

κατα την ταξιν αυτου , και τω παντι γενει των θεων .

Accordingly then , it is necessary that Every Divine Nature be Established Unchangeable ;

αρα Αναγκαιον παν το θειον ιδρυσθαι αμεταβλητον ,  
Abiding in The Accustomed Way of Itself (*Timaeus* 42E) .

μενον εν τω κατα ηθει τροπον εαυτου .

Therefore from These Logos' has come-to-Light The Self-Sufficiency and The Flawlessness and  
ουν εκ τουτων αναφαινεται To αυταρκες τε και το αχραντον και  
That which is Always Maintained in The Same Way and According to The Selves of the Gods .

5 το αει εχον ωσαυτως και κατα τα αυτα των θεων .

For if Selves do not change to That which is Better by possessing That which is Best

γαρ Ει μη μεταβαλλουσιν επι το κρειττον ως εχοντες το αριστον  
from Their Innate Nature , then Selves are Self-Sufficient and need none of The Whole Goods ;  
της οικειας φυσεως , εισι αυταρκες και ενδεες ουδενος των ολων αγαθων :

and if Selves are not ever changed to the worse share , then Selves Remain Flawless  
και ει μη ποτε μεθιστανται προς την χειρονα μοιραν , διαμενουσιν αχραντοι  
by Being Established in The Excellencies of Themselves ;

ιδρυμενοι εν ταις υπεροχαις εαυτων :

and if Selves Guard/Keep The Perfection of Themselves In an Unchangeable Way ,

10 και ει φρουρουσιν την τελειοτητα εαυτων αμεταστατως  
then The Selves must Always be Maintained In The Same Way .

και τα αυτα αει εχουσι κατα ωσαυτως .

Therefore , what is The Self-Sufficiency of The Gods and what is The Immutability and  
ουν Τι εστι το αυταρκες το των θεων και τι το ατρεπτον και

what is That which is Maintained in The Same Way , we shall take-up in the following Logos' .

τι το εχον ωσαυτως , λαβωμεν τοις εφεξης ειρημενοις .

Thus on the one hand , The Kosmos is said to be Self-Sufficient ,

ουν μεν ο κοσμος Λεγεται αυταρκες ,

because Self Subsists Perfect and Whole from Perfect Wholes (**Timaeus 32D**) and

15 οτι υπεστη τελειος και ολος εκ τελειων ολων και  
by Being-Filled with All The Innate Goods from The Self Generating Father (**Timaeus 37C**) ;

εξ συμπεπληρωται απασιν τοις οικειοις αγαθοις υπο του αυτον γεννησαντος πατρος :

whereas Such A Perfection and Self-Sufficiency is Partible and is said to be Joined-together  
αλλ ζωιαυτη η τελειοτης και αυταρκεια μεριστη και λεγεται συνιουσα  
from Many into One and by Being-Filled by Sharing of The Separate Causes .

εκ πολλων εις εν και αποπληρουσαι κατα μετοχην των χωριστων αιτιων .

Surely then on the other hand , The Order of Divine Souls is also said to be Self-Sufficient

δη δε ο διακοσμος των θειων ψυχων και Λεγεται αυταρκης

by Being Full of The Innately-Appropriate Virtues and who Always Guard/Keep

20 ως αν πληρης των οικειων αρετων και αει φυλλαττων

The Measure of The Blessedness of Itself without-need ;

το μετρον της μακαριοτητος εαυτου ανενδεες :

whereas among these also , The Self-Sufficiency is in need of Powers ;

αλλα κανταυτα το αυταρκες εστι ενδεες δυναμεων ,

for Their Intellections are not Maintained in relation to The Intelligible Selves ;

γαρ τας νοησεις ου εχουσιν προς τα νοητα αυτα ,

and since Their Intellections Energize According to Time and obtain/acquire

και αλλα ενεργουσι κατα χρονον και κεκτηνται

Their All-Perfect Contemplation in The Whole Time-Periods ;

25 το παντελες της θεωριας εν ταις ολαις περιοδοις :

so then , The Self-Sufficiency of The Divine Souls

P91 τοινυν η αυταρκεια των θειων ψυχων

including The Whole Perfection of Their Life is not **Present At-Once** .

και πασα τελειοτης της ζωης συν- ουχ -εστι ομου .

Then in turn , The Intellectual Kosmos is also said to be Self-Sufficient

δε αυ ο νοερος κοσμος και Λεγεται αυταρκης

by The Whole Good of Itself Being-Established in **Eternity**

ως το ολον αγαθον ιδρυσαμενος εν αιωνι

and by Comprehending The Whole Blessedness of Itself **At-Once** ,

και συλλαβων την πασαν μακαριοτητα εαυτου ομου

and by being in need of nothing , by The Whole of Life Being-Present to Self , therefore  
 5 και ων ενδεης μηδενος , τω πασαν ζωην παρειναι αυτω , δε  
 Self Intellects The Whole , since nothing is left-out nor does Self long for anything that is absent.  
 νοησιν πασαν , δε μηδεν ελλειπειν μηδε ποθειν μηδεν ως απον .  
 Thus on the one hand , This Intellectual Kosmos is Self-Sufficient in The Order of Itself ,  
 αλλα μεν ουτος αυταρκης εν τη ταξει εαυτου ,  
 whereas on the other hand , Self also falls short of The Self-Sufficiency of The Gods ;  
 δε και απολειπεται της αυταρκειας των θεων :  
 for Every Intellect is The Idea-of-The-Good , but not Self-Goodness nor Primarily Good ;  
 γαρ πας νους εστιν αγαθοειδης , αλλ' ουκ αυτοαγαθοτης ουδε πρωτως αγαθον :  
 for Each of The Gods is A Certain Unity and A Certain Hyparxis and A Certain Goodness .  
 δε εκαστος των θεων εστι ενας και υπαρξις και αγαθοτης ,  
 since The Character of The Hyparxis Alters The Procession of The Goodness of Each One  
 10 δε η ιδιοτης της υπαρξεδως εξαλλαττει την προοδον αγαθοτης εκαστης  
     – for One , Is A Perfective Goodness ,  
     – γαρ μεν εστιν ο τελεσιουργος αγαθοτης ,  
     while Another , Is A Goodness that Is Connective of The Wholes ,  
     δε ο αγαθοτης συνεκτικη των ολων ,  
     and still Another , Is A Comprehensive Goodness –  
     δε ο συναγωγος αγαθοτης –  
 Therefore Each One Is Simply A Certain Self-Sufficient Goodness , or *in this way ; not*  
     δε εκαστος εστιν απλως αυταρκεια αγαθοτης η ουτως ου  
 According to Participation , nor According to Illumination , nor According to Likeness  
 15 κατα μεθεξιν ουδε κατ' ελλαμψιν ουδε καθ' ομοιοτητα  
     is Their Self-Sufficiency and Their All Perfectness Being-Maintained ;  
     το αυταρκες και το παντελες εχουσα ,  
     *except by That which Is Self Existent .*  
     αλλ' τω ο εστι αυτω ειναι .  
 Since on the one hand , Intellect is Self-Sufficient by Participation  
     γαρ μεν Νους αυταρκες κατα μεθεξιν ,  
     and on the other hand , Soul by Illumination ,  
     δε ψυχη κατ' ελλαμψιν ,  
     whereas This All is Self-Sufficient , by A Certain Likeness to The Divine ;  
     δε τουτο το παν αυταρκες κατα την ομοιοτητα το θειον ,  
     whereas The Divine Selves are Self-Sufficient *through Themselves and from Themselves* ,  
 20 δε οι θεοι αυτοι αυταρκεις δι' εαυτους και παρ' εαυτων ,  
     by Filling Themselves , or rather , by Subsisting of The Full-Complement of Whole Goods .  
     πεπληρωκοτες εαυτους , δε μαλλον , υπαρχοντες των πληρωματα ολων αγαθων .  
     Thus on the one hand , Selves must Possess Their Self-Sufficient Nature in a Way *Like This .*  
     ουν μεν , αν εχοι το αυταρκες φυσιν τοιαυτην Τουτο .  
     On the other hand , what Kind indeed are we to say is The Changelessness of The Gods ?  
     δε ποιον γε φησομεν ειναι Το ατρεπτον των θεων ;  
     Take notice , is Their Changelessness *Like a body Moving-in-a-Circle ?*  
     Αρ' το οιον του σωματος κυκλοφορητικου ;  
     For This Kind of Motion is *not* Naturally-Adapted to Receive anything from inferior natures ,  
 25 γαρ τουτο Ουδε πεφυκεν εισδεχεσθαι ουδεν παρα χειρονων των ,

nor is This Kind of Motion filled with the change/transition arising from generation  
ουδε αναπιμπλαται της μεταβολης γενεσιουργου

and with the disorder which occurs in This (Sub-Lunary) Place ;

και της αταξιας παρεμπιπουσης ενταυθα :

for The Nature of The Heavenly Bodies is Immortal and Unchangeable .

γαρ η φυσις των ουρανιων σωματων αυλος και αμεταβλητος .

Thus on the one hand , This is Great and Venerable ,

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Αλλα μεν τουτο μεγα και σεμνον

by Being in Their Corporeal Underlying-Reality (The Circle of The Same) ,

ως εν ταις σωματικαις υποστασεσι

whereas in turn on the other hand , Self is inferior to The Nature of The Gods ;

αυ δε εστι καταδεεστερον των θεων :

since Every (Heavenly) Body possesses both Their Existence and

δε παν σωμα εχει και το ειναι και

Their Perpetual Changelessness from Other Pre-Subsisting Causes .

το αει ατρεπτως παρ' αλλων προηγουμενων αιτιων .

But neither is The Impassiveness and The Changelessness in the case of The Gods

5 Αλλ' ουδε εστιν το απαθες και αμεταβλητον επι των θεων

Like The Changelessness of Souls ; for Selves both communicate in a certain way with bodies  
οιον το ατρεπτον των ψυχων : γαρ αυται και κοινωνουσι πως σωμασι

and are also Intermediaries of The Impartible Ousia that is divided about bodies (*Timaeus 35A*) .

εισι και μεσαι της αμεριστου ουσιας της μεριζομενης περι τα σωματα .

Nor in turn is The Changelessness of The Intellectual Ousias Equal to That of The Gods ;

Ουδε αυ το ατρεπτον των νοερων ουσιων εξισουται τοις θεοις :

for Intellect is Changeless and Impassive and Unblended with secondary natures

γαρ ο νους ατρεπτος και απαθης και αμιγης προς τα δευτερα

According to Its Union with The Gods ; and on the one hand , by Being The-Idea-of-The-One

10 κατα την ενωσιν προς τους θεους : και μεν ως ενοειδης

Self is Like This ; but on the other hand , by Being Manifold , on the one hand , Intellect has  
εστιν τοιουτος , δε ως πληθυομενος μεν εχει

That which is Superior in Itself , and on the other hand , That which is Inferior in Itself .

το κρειττον εν εαυτω , δε το καταδεεστερον .

But Only The Gods have The Unions of Themselves Established According to This Superiority

δε Μονοι οι θεοι τας ενωσεις εαυτων ιδρυσαμενοι κατα ταυτην υπεροχην

over The Beings that is Changeless , Most Masterful and Primary and Impassive .

15 των οντων την εισι ατρεπτοι κυριωτατα και πρωτως και απαθεις .

For there is nothing in Selves which is not One and Hyparxis ; but just as Fire abolishes

γαρ εστιν ουδεν εν αυτοις ο εστιν μη εν και υπαρξις : αλλ' ωσπερ το πυρ αφανιστικον  
all that is foreign and of a contrary power , and just as Light expels

παντος εστι του αλλοτριου και της εναντιας δυναμεως , και ωσπερ το φως εξελαυνει  
all that is dark , and just as Lightning-Bolts Proceed through all Flawlessly , surely then

παν το σκοτος , και ως οι κεραυνοι χωρουσιν δια παντων αχραντως , δη  
on the one hand , so also do The Unities of The Gods Unite Every Multitude ,

μεν ουτω και αι εναδες των θεων ενιζουσι παν το πληθος ,

and on the other hand , abolish All that tends to dispersion and all perfect division ,

20 δε αφανιζουσι παν το εις σκεδασμον και παντελη μερισμον ,

since All that Participate of Selves are Deified

δε παν το μετεχον αυτων εκθεουσιν

while Selves receive nothing from The Participants (**Symposium 211A**)

εισδεχομεναι ουδεν απο των μετεχοντων

and neither are Selves diminished in Their Innate Union by The Participation .

και ουκ ελαττουσαι την οικειαν την ενωσιν κατα την μεθεχιν .

Surely then by This Logos The Gods are Present *Everywhere* and similarly Transcend *All* ,

25 δη Διο οι θεοι παροντες πανταθηχου και ομοιως εξηρηνται παντων ,

and while Containing All Selves are mastered by none of Those are being Contained ;

και συνεχοντες παντα κρατουνται υπ' ουδενος των συνεχομενων ,

since Selves are Un-Blended and Undefiled in relation to All .

P93 αλλ' εισιν αμιγεις και αχραντοι προς παντα .

Surely then in the third place , on the one hand , This Kosmos is also said to Subsist

δη Το τριτον μεν ουτος ο κοσμος και λεγεται εχειν

*In-The-Same-Way* insofar as The Allotted Order in Self Always Prevails Indissoluble (**Tim 32C**) ;

ωσαυτως καθ' οσον την ελαχε ταξιν εν αυτω αει κρατουμενην αλυτον :

but nevertheless since Self is The Idea-of-Body , Self does not exist without a share of change ,

5 αλλ' ομως επει εστι σωματοειδης , ουκ εστιν αμοιρος μεταβολης ,

as the Elean Foreign-Guest observes (**Statesman 269E**) .

ως ο Ελεατης ξενος φησιν .

On the other hand , The Kosmic-Order of Soul is also said to obtain The Ousia Always

δε η διακοσμησις ψυχικη και Λεγεται κεκτησθαι την ουσιαν αει

Established According to Th'Same ; and it is rightly said ; for Self is Wholly Impassive

εστωσαν κατα ταυτα , και ορθως λεγεται , γαρ εστιν παντη απαθης

According to The Ousia ; whereas Self has The Energies extended in Time ,

κατα την ουσια , αλλα εχει τας ενεργειας παρεκτεινομενας εις χρονον

and as Socrates says in the **Phaedrus (246B)** , Self Intellects Different Intelligibles

10 και ως ο Σωκρατης φησιν εν Φαιδρω , νοει αλλα νοητα

at Different Times and while She Traverses The Whole Heaven

αλλοτε και περιπορευομενη

Intellect comes to Be in Different Ideas at Different Times .

τον νουν γινεται εν αλλοις ειδεσιν αλλοις .

Surely then in Relation to These , The Much-Honored Self Intellect is also said

δη προς τουτοις ο πολυτιμητος αυτος νους και Λεγεται

to Always Be and Intellect According to The Selves and *In-The-Same-Way* ,

αει ειναι και νοειν κατα τα αυτα και ωσαυτως ,

by Fontally-Fixing The Ousia and The Powers and The Energies *In Eternity At-Once* ;

15 πηξαμενος τε την ουσιαν και τας δυναμεως και τας ενεργειας εν αιωνι ομου :

whereas because of The Multitude of The Intellections , and because of The Variety

αλλα δια το πληθος των νοησεων και δια την ποικιλιαν of The Intelligible Ideas and Genera , there is not only That which Is *In-The-Same-Way*

των νοητων ειδων τε και γενων εστιν ου μονον το εστιν ωσαυτως

but also That which is *In-A-Different-Way* in Intellect ;

αλλα και το ετερως εν τω νω :

for There , The Difference Subsists-Together with The Sameness .

γαρ εκει η ετεροτης συνυφεστηκε τη ταυτοτητι .

20

And not only does *The Wandering* of The (7) Corporeal Motions Exist ,  
Καὶ οὐ μονὸν πλανῆ τῶν σωματικῶν κινήσεων εστί<sup>20</sup>  
and not only *The Wandering* of The Periods of The Souls ,  
οὐδὲ τῶν περιοδῶν ψυχικῶν ,  
but also *The Wanderings* of The Self Intellect ,  
αλλὰ καὶ τοῦ αὐτοῦ νοῦ ,  
insofar as Self has to Produce The Intelligence of Itself into Multitude  
καθ' οσον εχει προηγαγε τὴν νοησιν εαυτού εἰς πληθος  
and *Unfold/Evolve* The Intelligible ;  
καὶ ανελιξάς το νοητον :  
for on the one hand , Soul Unfolds The Intellect ,  
γαρ μεν ψυχὴ ανελιττει τὸν νοῦν  
whereas on the other hand , Intellect Unfolds Self ,  
δε νοὺς ανειλιξεν αὐτὸν ,  
just as Plotinus (**Ennead 3-8.30**) also rightly says somewhere ,  
ωσπερ ο Πλωτίνος καὶ ορθῶς φησι που ,  
when speaking about The Intelligible Descents .

25

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For *These* are *The Likes* of *The Wanderings* of Intellect ,

γαρ αἱ εἰσιν Τοιαυταὶ πλαναὶ νοῦ ,  
which are also Lawful for That to *Wander* .

ας καὶ θεμιτὸν εκεινῷ πλανασθαι .

Surely then , if we would also say that That which is Always *In-The-Same-Way*

δη Εἰ καὶ φησαὶ μεν τὸ αεὶ ωσαυτῶς  
Belongs Primarily and Especially Only in The Gods ,  
υπαρχειν πρωτῶς καὶ μαλιστα μονοις εν τοις θεοις ,

then we shall *not* fail to Hit The Truth and we shall be in Concord with Plato , who says  
αν ουτ' αμαρτοιμεν της αληθειας καὶ συμφωνησαιμεν τῷ Πλατωνὶ , ος φησιν  
somewhere in the *Statesman* (**269D**) , that That which Always has to Be According to

που εν τῷ Πολιτικῷ τὸ αεὶ εχειν κατα

The Selves and The *In-The-Same-Way* , is Only Properly-Belongs to The Most Divine of All .

τα αυτα καὶ ωσαυτῶς μονοις προσηκειν τοις θειοτατοις παντων .

Surely then , therefore , The Gods *also* Bind to Themselves The Causes of The Sameness

5

δη ουν Θεοὶ καὶ ανεδησαντο εἰς εαυτοὺς τας αιτιας της ταυτοτητος

*Like This to us* , and Guard *In-The-Same-Way* Their Innate Hyparxis

τοιαυτης ημιν , και φρουρουσιν ωσαυτῶς την οικειαν υπαρξιν

by Being-Established According to The Unknowable Union of Themselves .

ιδρυμενην κατα την αγνωστον την ενωσιν εαυτων .

## Chapter 20 – κ

Thus on the one hand , such is The Changelessness of The Gods ,  
 ουν μεν τοιουτον εστι Το αμεταβλητον των θεων ,  
 that is Being-Held-Together in Self-sufficiency and Impassiveness and Sameness ;  
 10 συνεχομενον εν αυταρκεια και απαθεια και ταυτοτητι :  
 whereas on the other hand , let us consider what Kind of Power The Simplicity has in Them .  
 δε νοησωμεν ηντινα δυναμιν το απλουν εχει επι τουτοις .  
 And since Socrates (**Republic 380D-383A**) adds this in his Logos' about The Divine ,  
 Και γαρ ο Σωκρατης προστιθησιν τουτο εν τοις λογοις περι του θειου ,  
 not on the one hand , by admitting/approving/allowing that which is various and multiform  
 ου μεν προσιεμενος το ποικιλον και πολυμορφον  
 and which appears to be different at different times ,  
 και φανταζομενον αλλοιον αλλοτε ,  
 but instead on the other hand , by Referring **The Singular** and **Simple Idea** to The Divine ;  
 15 δε αναπεμπων το μονο- και απλουν -ειδες εις το θειον :  
 thus indeed , as he says , Each One Remains Simply in The Form of Itself (**Rep 381C**) .  
 γουν , ως φησιν , εκαστος μενει απλως εν τη μορφη εαυτου .  
 Surely then , in what way then shall **This Simplicity** be Defined by us ?  
 δη Τι ουν ταυτης της απλοτητος διοριζομεθα ημεις ;  
**Self** is not such as That which is Defined According to One Number ;  
 εστιν ουκ οιον το αφωρισμενη κατα εν αριθμον :  
 for This Kind is composed-of-Many and mingled-with-Many ,  
 20 γαρ το τοιουτον εστι πολυσυνθετον και πολυμεγες ,  
 since This Kind appears to be Simple insofar as Self Possesses That Distinctly Common Idea .  
 δε δοκει ειναι απλουν καθ' οσον εχει το διηρημενον κοινον ειδος .  
 Nor is **Self** Like The Simplicity in The Many that that are Arranged by Idea or Genus ;  
 Ουδ' οιον το εν τοις πολλοις κατατεταγμενον ειδος η γενος :  
 for on the one hand , These are Simpler than the individuals in which They happen to exist ,  
 γαρ μεν ταυτα οντα απλουστερα των ατομων εν οις τυγχανει εστιν ,  
 whereas on the other hand , They are Filled-Full with The Variety that is Common in Matter  
 P95 δε αναπεπλησται τη ποικιλιας κοινωνησαντα υλη  
 and Appropriate The Diversities of Material Natures .  
 και προσλαβοντα τας διαφοροτητας των ενυλων .  
 Nor is **Self** Like The Idea of Nature ; for Nature is also Divided about bodies and also Plunges  
 Ουδε οιον το ειδος της φυσεως : γαρ η φυσις και μεριζεται περι τα σωματα και δυνει  
 into corporeal masses and Emits many Powers about the Self Composition  
 κατα των σωματικων ογκων και προβαλλει πολλας δυναμεις περι την αυτη συστασιν  
 of Her subjects , since on the one hand , Nature is also more Simple than bodies ,  
 5 υποκειμενην , μεν εστι και απλουτερα των σωματων ,  
 whereas on the other hand , Nature has Her Ousia Blended together in the multitude of selves .  
 δε εχουσα την ουσια συμμιγη προς εν την ποκιλιαν αυτοις .  
 Nor is **Self** Like The Simplicity of Soul ; for Soul is also The Middle between  
 Ουδ' οποιον το ψυχικον : γαρ ψυχη και η μεση  
 The Imparable Ousia and The Ousia which is divided about bodies ,  
 της αμεριστου ουσιας και της μεριζομενης περι τα σωματα

by belonging in Common in Relation to both The Extremes , and on the one hand ,  
υπαρχουσα κοινωνει προς αμφοτερας τοις ακροις , και μεν  
Soul is Conjoined to Those that are Inferior by That which is Many-Ideas of Herself ,

10 συναπτει τοις χειροσι τω πολυειδει τω εαυτης ,  
while on the other hand , The Head of Self is Firmly-Fixed On-High ,  
δε καρα αυτης εστηρικται ανω ,  
and According to This , Self is Especially Divine and Akin to Intellect .  
και κατ' εκεινο εστι μαλιστα θεια και συγγενης τω νω .

Nor is **Self** Like The Simplicity of Intellect ; for Every Intellect is Imparible and  
Ουδ' οιον το νοερον : γαρ απας νους αμεριστος και

The Idea-of-The-One , but nevertheless Possesses Multitude and Procession ; by which it is clear  
ενοειδης , δε ομως εχει πληθος και προοδον , καθο δηλον—  
that Intellect Possesses The Habitude/State for Secondary Natures to Itself and about Itself .

15 –οτι εχει σχεσιν προς τα δευτερα \*\*\* εις εαυτον και περι εαυτον ,  
and Is In Itself , and is not only The-Idea-of-The-One but also The-Idea-of-Many ,  
και εστιν εν εαυτω , και ου μονο μονοειδης αλλα και πολυειδης ,  
and just as it is customarily said , One Many ; thus **Self** has been Allotted The Ousia  
και ωσπερ ειωθασι λεγειν , εν πολλα : ουν ελαχεν ουσιας  
that Is Subordinate to The Primary Simplicity .  
υποδεεστεραν της πρωτιστης απλοτητος

Whereas The Gods have Their Hyparxis indeed Simply Defined in Singular Simplicity ,  
δε Οι θεοι εχουσι την υπαρξιν γε μονως αφωρισμενην εν μια απλοτητι ,  
on the one hand , by Transcending All Multitude insofar as They Are Gods ,

20 μεν εξηρημενοι παντος πληθους καθ' οσον εισι θεοι ,  
and on the other hand , by Being-Above All Separation and Division and Interval ,  
δε υπερχοντες πασης διαιρεσεως και μερισμου και διαστασεως  
or Habitude/Condition in relation to Secondary Natures and All Composition .

η σχεσεως προς τα δευτερα και πασης συνθεσεως .  
And on the one hand , Selves are in Inaccessible-Places , by Being-Expanded-Above Wholes  
Και μεν αυτοι εισιν εν αβατοις , υπερηπλωμενου των ολων  
and by Eternally Riding-upon All The Beings ; while on the other hand , The Illuminations  
και αιωνιως εποχουμενοι πασιν τοις ουσιν : δε αι ελλαμψεις  
from Selves to Secondary Natures are Blended-together Everywhere with Their Participants  
25 απ' αυτων εις τα δευτερα συμμιγνυμεναι πανταχου τοις μετεχουσι  
which by being Composite and Manifold are Filled with the Characteristic that is Like Selves .  
P96 ουσι συνθετος και ποικιλοις αναπιμπλανται της ιδιοτητος ομοιας αυτων .

Now then , let no one wonder , of The Gods Who-Are-In-The-Way-of-Ousia  
τοινυν Μη τις θαυμαζετω , των θεων ουσιωμενων  
in One Singular Simplicity According to Superiority  
εν μια απλοτητι καθ' υπεροχην  
if Manifold Phantasms are *Hurled forth before* The Presence of Selves ;  
ει ποικιλα φαντασματα προβεβληται της παρουσιας αυτων ,  
nor of Those Beings who are of Singular-Ideas , if The Appearances are of Many-Forms ,  
μηδ' εκεινων οντων μονοειδων ει τα φαινομενα πολυειδη ,  
just as we have learnt in The Most Perfect of The (Eleusinian) Mysteries .  
5 καθαπερ μεμαθηκαμεν εν ταις τελεωταταις των τελετων .

For both The Demiurgic Intellect and Nature *Extend-forth*  
 γαρ Και ο δημιουργικος νους και η φυσις προτεινουσιν  
 corporeal-formed-images of The Incorporeal and  
 σωματοειδητων ασωματων και  
 sensible images of The Intelligible and images full of interval of Those Without-Interval .  
 αισθητα ειδωλα των νοητων και διαστατα των αδιαστατων .  
 For surely then in the **Phaedrus** (250B) Socrates Indicates and Brings-to-Light that  
 γαρ δη εν τω Φαιδρω ο Σωκρατης ενδεικνυμενος και αποφαινομενος  
 The Mystical Rites of Souls without bodies are Most Blessed and Truly Perfect ,  
 10 τας τελετας των ψυχων ανευ σωματων ειναι μακαριωτατας και οντως τελειας ,  
 by saying that Selves are Initiated into Whole and Simple and Calm Visions  
 φησιν αυτας μυεισθαι ολοκληρα και απλα και ατρεμη φασματα  
 by also Coming-to-Be Unified with The Divine Selves There ,  
 και γενομενας ενιζομενας τοις θεοις αυτοις εκει ,  
 but not by encountering The Appearances that are Hurled-Forth from The Gods  
 αλλ' ου εντυγχανουσας τοις ινδαλμασιν προβαλλομενοις απ' αυτων .  
 into these realms ; for on the one hand , these are more-partial and more-composite  
 15 τα τηδε . γαρ μεν Ταυτα μερικωτερα και συνθετωτερα  
 and come-into-Light attended with Motion , whereas on the other hand ,  
 και προφαινεται εν κινησι : δε  
 The Visions are One Brilliant and Simple Idea , and as Socrates says ,  
 τα φασματα μονο-ελλαμπομενα και απλα-ειδη , και ως ο Σωκρατης φησιν ,  
 The Attendants of The Gods Advance Calm to Selves (**Phaedrus** 252C)  
 ταις οπαδοις των θεων προεισιν ατρεμη εις αυτας  
 including Souls that Abandon *the burdensome mass* (**Timaeus** 42C) of Generation  
 και απολιπουσαις τον πολυν οχλον της γενεσεως  
 and who Ascend to The Divine Pure and Naked .  
 20 και ανηγμεναις προς το θειον καθαρον και γυμναις .  
 Let this much be Defined by us concerning The Simplicity in The Gods .  
 Τοσαντα αφωρισθω ημιν περι της απλοτητος της εν τοις θεοις .  
 For surely then That which is Generative of The Multiform Must Be Simple and  
 γαρ δη το γεννητικον των πολυμορφων Δει απλουν και  
 Subsist-Prior to The Generated , surely then just as The-Idea-of-One Precedes The Multiple .  
 προυπαρχειν των γεννωμενων , δη καθαπερ το ενοειδης των πεπληθυσμενων .  
 Now then if The Gods are Causes of All Composition and Produce from Themselves  
 τοινυν Ει οι θεοι εισιν αιτιοι πασης συνθεσεως και παρηγον αφ' εαυτων  
 The Manifold Beings , then surely The One of Selves that is Generative of The Wholes  
 25 την ποικιλιαν των οντων , δηπου το εν αυτων το γεννητικον των ολων  
 must have Its Subsistence in Simplicity . For just as Incorporeal Causes also Precede bodies ,  
 P97 δει εχειν την υποστασιν εν απλοτητι . γαρ ωσπερ ασωματα αιτια Και των σωματων  
 and Immovable Precede The Moveable and The Imparable All the Partible , in The Self/Same  
 και ακινητα προηγειται των κινουμενων και αμεριστα παντων των μεριστων , τον αυτον  
 Way also do The Singular-Ideas Precede The Many-Ideas and The Unblended the Blended  
 τροπον και μονοειδης πρωτουργοι των πολυειδων και αμιγεις των συμμεμιγμενων  
 and The Simple Powers Pre-Subsist Those that are Manifold .  
 5 και αι απλαι δυναμεις προυφεστηκασιν των ποικιλων . 1 December 2022

## Chapter 21 – κα

Then after These , let us speak about The Truth in Selves ; for this is concluded  
δε μετα ταυτα λεγωμεν Περι της αληθειας εν αυτοις : γαρ τουτο συλλελογισται  
by Socrates (**Republic 381E-383A**) in addition to what has been said ;

ο Σωκρατης και προς τοις ειρημενοις ,

The Logos that The Divine Is Without-deceit , and is neither

διοτι το θειον αψευδες , και εστιν ουτε

a cause of deception nor ignorance to us or to any other of The Beings .

10 αιτιον απατης ουτε αγνοιας ημιν η τισι αλλοις των οντων .

Thus on the one hand , we must Bear-in-Mind that The Divine Truth Transcends

ουν μεν νοησωμεν την θειαν αληθειας εξηρημενην

That which Subsists in The Logos' , insofar as Self is very-composite and kneaded-together  
Της υφεστωσης εν λογοις , καθ οσον αυτη εστι πολυσυνθετος και συμπεφυρται  
in a certain way with its opposite , and surely then by the Logos that its underlying-reality  
τινα τροπον τω εναντιω , και δη διοτι την υποστασιν

(Becoming) is inhabited by non truths ; for The Primary Members do not admit such truth ,  
εσχηκε εκ μη αληθων : γαρ τα πρωτα τα μορια αδεκτα της τοιαυτης αληθειας ,  
unless someone is persuaded by what Socrates examines in the **Cratylus (385B)**

15 ει μη τις πειθομενος τω Σωκρατει λεγοι εν Κρατυλω  
and claims that these are in another way true .

και ταυτα αλλον τροπον αληθευειν .

Then in turn , The Divine Truth also Transcends That which Subsists in Soul , whether

δε αυ Της ψυχικης , ειτε

Self is Seen in Opinions and Knowledges , insofar as Self is in a certain way divisible ,

θεωρουμενης εν δοξαις και επιστημαις , καθ' οσον εστι πως μεριστη ,  
and is not The Self Beings , but is Assimilated and Co-Harmonized with The Self Beings ,

και εστιν ουκ τα αυτα οντα , αλλ' ομοιουται και συναρμοζεται τοις ουσι ,

and by being Perfected in Motion and Change , Self falls short of The Truth which Is Always

20 και ως τελουμενη εν κινησι και μεταβασει απολειπεται της αληθειας αει

Established both Stead-fast and Resourceful .

εστωσης και μονιμου και αρχηγικης .

Then in turn , The Divine Truth also Transcends That which Subsists in Intellect ,

δε αυ Της νοερας ,

by The Logos that Self Subsists According to Ousia , and on the one hand ,

διοτι υφεστηκε κατ' ουσιαν , και μεν

is said to Be and Is The Self Beings through The Power of Sameness ,

λεγεται ειναι και εστι τα οντα δια την δυναμιν της ταυτοτητος ,

Then again in turn , The Divine Truth is Separated from The Ousia of Selves

δε παλιν αυ διακρινεται της ουσιας αυτων

According to Her Difference and thus Thoroughly-Preserves Her Characteristic

κατα την ετεροτητα και διαφυλαττει την ιδιαν

Underlying-Reality Unconfused in Relation to Selves . So then , Only The Truth

υποστασιν ασυγχυτον προς αυτα . τοινυν Μονη η αληθεια

of The Gods is The Indivisible Union and All-Perfect Communion of Selves .

25 των θεων εστιν αδιαιρετος ενωσις και παντελης κοινωνια αυτων ,

P98

And through This , does The Ineffable Intuitive-Knowledge of The Gods also Surpass  
και δια ταυτην η αρρητος γνωσις των θεων τε και υπερεχει  
All Knowledge ; including All The Secondary Ideas of Knowledge that Participate  
πασης γνωσεως και παντα τα δευτερα ειδη των γνωσεων μεταλαγχανει  
of Their Appropriate Perfection .  
της προσηκουσης τελειοτητος .

Therefore *Only Self Comprehends All The Beings in a Concentrated Way*

5 δε Μονη αυτη περιεχει παντα τα οντα συνηρημενως  
According to The Ineffable Union , and through This The Gods Know All The Beings *At-Once* ;  
καθ' αφραστον ενωσιν , και δια ταυτην οι θεοι γινωσκουσιν παντα τα ομου ,  
The Wholes and The Parts , The Beings and the non-Beings , The Eternal and The Temporal ;  
τα ολα τε και τα μερη , τα οντα τε και τα μη οντα , τα αιωνια τε και τα εγχρονα :  
not just as Intellect Knows The Part by The Whole and the non-Being by The Being ,  
ουχ ωσπερ ο νους το μερος τω καθολου και το μη ον τω οντι ,  
since They Know Each and All From-Self , such as Each Individual and The Common ,  
αλλ' εκαστα αυτοθεν , και οσα καθ' εκαστα και οσα κοινα ,  
even if you speak of the most indivisible of all , or even of the infinite number of possibilities ,  
10 καν λεγης τα ατομωτατα των παντων , καν την απειριαν των ενδεχομενων ,  
or even of The Matter of Self .  
καν την υλην αυτην .

If you investigate The Way of The Knowledge and Truth of The Gods  
Ει επιζητεις τον τροπον της γνωσεως και αληθειας των θεων  
concerning All Those that Subsist *In Any Way Whosoever* ,  
περι παντα τα υφεστηκοτα οπωσουν ,  
then Self is Ineffable and Incomprehensible to human Insights ;  
δε εστι αρρητος και αληπτος ανθρωπιναις επιβολαις ,  
since Self is *Only Known to The Divine Selves* .

15 δε μονοις γνωριμος τοις θεοις αυτοις .  
And on the one hand , I am also amazed by the Platonists that assign the knowledge of All  
Και μεν εγωε και θαυμαζω των Πιλατωνικων αποδοντας την γνωσιν παντων  
to Intellect ; I mean that of individuals including of those beside Nature and in a general way  
τω νω , λεγω και τους των ατομων και των παρα φυσιν και ολως  
of those that are defective , and through this Logos they set-up intellectual paradigms of these !  
των κακων , και δια τουτο θεμενους νοερα παραγειματα τουτων .

On the other hand , I am much more Pleased by those Platonists , who on the one hand ,  
δ' αν Πολλω μαλλον αγασθειην τους μεν  
Separate The Intellectual Characteristic from The Divine Union  
20 διακρινοντας την νοεραν ιδιοτητα της θειας ενωσεως  
(for Intellect is The Primary Fabrication and Offspring of The Gods) , and on the other hand ,  
(γαρ ο νους εστι και το πρωτιστον δημιουργημα και γεννημα των θεων) , δε  
they assign The Whole and Primary Causes that are also According to Nature , to Intellect ,  
αποδοντας τα ολα και πρωτιστα αιτια και κατα φυσιν τω νω ,  
and they assign The Power that is Beautific and Productive of All , to The Gods ;  
και την δυναμιν κοσμητικην και γεννητικην παντων τοις θεοις :  
for **The One Is Everywhere** , but The Whole is not *Everywhere* .  
25 γαρ το εν πανταχου , δε το ολον ου πανταχου :

And on the one hand , Matter and Each One of The Beings Participate of **The One** ; whereas και μεν και η υλη και εκαστον των οντων μετεσχε του ενος και on the other hand , All do not Participate of Intellect and of The Intellectual Ideas and Genera .  
P99 δε παντα ου νου και των νοερων ειδων τε και γενων .

Therefore , All Arise Solely from The Gods ,  
ουν Παντα μονως εκ των θεων ,  
and The Absolute Truth Issues from Those who Know All In A Unific Way .  
και η οντως αληθεια παρ' εκεινοις γινωσκουσιν παντα ενιαιως .  
And through This Logos also , The Gods similarly Instruct All in The Oracles ;  
Και δια τουτο και οι θεοι ομοιως διδασκουσιν τα παντα εν τοις χρησιμοις ,  
about The Whole Ones and the Partial , of The Eternal Ones and Those that come to be  
5 τε τα ολα και τα μερικα , και τα αιωνια και τα γιγνομενα  
in The Whole of Time ; for The Gods also Transcend The Eternal Beings and Those in time ,  
εις απαντα τον χρονον : γαρ και εξηρημενοι των αιωνιως οντων και των εν χρονοις ,  
by Concentrating in Themselves The Knowledge of Each and of All  
συνηρηκασιν εν εαυτοις την γνωσιν εκαστου και παντων  
According to The Singular and United Truth .  
κατα μιαν και ηνωμενην αληθειαν .

Accordingly then , if anything false would creep into The Oracles of the Gods ,  
10 αρα Ει τι ψευδος και παρεμπιπτοι εις τα χρηστηρια των θεων ,  
then we must not say that the likes of this originates from The Gods ,  
δ' ουκ φησομεν το τοιουτο γεννασθαι απο των θεων ,  
except from the recipients , or from the instruments , or from the places or from the times ;  
αλλ' απο των δεχομενων η των οργανων η των τοπων η των καιρων :  
for All these Help-Complete The Relationship of The Participation of Divine Knowledge ,  
γαρ απαντα ταυτα συντελει προς την μετουσιαν της θειας γνωσεως ,  
and on the one hand , when they are Innately Co-Harmonized to The Gods  
και μεν οικειως συναρμοζομενα τοις θεοις  
they Receive The Pure Illumination of The Truth that is Established in Selves ,  
15 υποδεχεται της καθαρον ελλαμψιν της αληθειας ιδρυμενης εν αυτοις ,  
whereas on the other hand , when they are separated from The Gods through inaptitude  
δε αφισταμενα των θεων δι' ανεπιτηδειοτητος  
and become un-Harmonized in Relation to Selves  
και γινομενα αναρμοστα προς αυτους  
by obscuring The Truth that Proceeds from Selves .  
επηλυγαζει την αληθειαν προιουσαν απ' αυτων .

Therefore what kind of falsehood can originate from The Gods ,  
ουν Ποιον ψευδος εκ θεων ,  
by Being The Producers of All The Ideas of Knowledge ?  
των παραγοντων παντα τα ειδη γνωσεως ;  
What deception can arise from Those who Establish The Whole of Truth in Themselves ?  
20 Τις απατη παρα των ιδρυσαμενων την ολην αληθειαν εν εαυτοις ;  
For on the one hand , I believe that just as The Gods Extend-forth The Good to All ,  
γαρ μεν οιμαι Καθαπερ οι θεοι προτεινουσιν τα αγαθα πασι ,  
while on the other hand , That which is Always Willing and Able Receives The Good ,  
δε ο αει εθελων τε και δυναμενος δεχεται ,

as Socrates says in the *Phaedrus* (247A) ,  
 ο Σωκρατης φησιν εν Φαιδρῳ ,  
 and thus on the one hand , Divinity is not the cause of defects ,  
 καὶ μὲν τὸ θεῖον αναιτιον τῶν κακῶν ,  
 whereas on the other hand , that which departs from That also becomes heavy  
 δε τὸ αφισταμενον εκεινου καὶ βριθον  
 and tends downward by itself becoming damaged ; surely then on the one hand ,  
 25 εἰς τὸ κατώ δι' εαυτοῦ κακυνεται , δη μὲν  
 in The Self/Same Way , The Gods are Always The Providers of The Truth , while  
 καὶ τὸν αυτὸν τρόπον θεοι εἰσι αει χορηγοι της αληθειας ,  
 on the other hand , Those which are Illuminated by Selves Lawfully Participate of Those .  
**P100** δε οις προσλαμπεται υπ' αυτων θεμις μετεχειν εκεινων .  
 For the Elean wise man (*Sophist* 254A) says , that the eyes of the soul of the many  
 γαρ ο Ελεατης ο σοφος φησιν , Τα ομματα της ψυχης των πολλων  
 are unable to endure looking towards The Truth .  
 αδυνατα καρτερειν αφορωβτα προς το αληθες .  
 Surely then the Athenian Foreign-Guest (*Laws* 730C) also Celebrates This Truth  
 5 δη ο Αθηναιος ξενος και ανυμνησεν Ταυτην αληθειαν  
 that Subsists Primarily in The Gods ; for surely then he says that Truth Leads The Way  
 υφεστηκυιαν πρωτως εν τοις θεοις , δη φας μεν αληθεια ηγειται  
 of All Goods for The Gods , and of All Goods for Human-beings .  
 παντων αγαθων θεοις , δε παντων ανθρωποις .  
 For just as The Truth which is in Souls Conjoins Selves with Intellect ,  
 γαρ ως η αληθεια εν τας ψυχας συναπτει αυταις προς νουν ,  
 and just as The Intellectual Truth Leads All The Intellectual Orders to **The One** ,  
 ως η νοερα αληθεια συναγει πασας τας νοερας ταξεις προς το εν ,  
 surely then so also does The Truth of The Gods Unite The Divine Unities to The Fountain  
 10 δη ουτω και η αληθεια των θεων ενοι τας θειας εναδας τη πηγη  
 of Whole Goods , and surely then in Relation to which Being-Unified-Together ,  
 των ολων αγαθων , δη προς ην συνενιζομεναι  
 Selves are Filled with The Power of Every Idea-of-The-Good .  
 πληρουνται δυναμεως πασης αγαθοειδους .  
 For surely then The Hyparxis of The Truth Everywhere Possesses The Cause that Unites  
 γαρ δη η υπαρξις της αληθειας Πανταχου εχει αιτιαν συναγωγον  
 The Multitude into The One ; since in the *Republic* (508E) The Light which also Proceeds from  
 του πληθους εις το εν : επει εν Πολιτεια το φως και προιον απο  
**The Good** that Conjoins Intellect with The Intelligible , Plato calls The Truth .  
 15 του αγαθου το συναπτον τον νουν τω νοητω , ο Πλατων καλει αληθειαν .

## Chapter 22 – κβ

Now then This Characteristic that Makes-One and Binds-Together both  
τοινυν Ταυτην ιδιοτητα την ενοποιου και συνδετικην τε  
Those that Fill and Those that are Filled According to All The Orders of The Gods  
των πληρουντων και πληρουμενην κατα πασας τας δισκοσμησεις των θεων  
Must be Arranged from On-High as far as Those that are Last .  
τακτεον ανωθεν αχρι των εσχατων .

Therefore our familiar Logos will be made about All of The Divine from The Common  
20 δε ημιν γνωριμον τον λογον Εσται ποιησαμενοις περι παντος του θειου των κοινων  
Agreements written in the **Phaedrus** (246D) which we have mentioned before (P58.14) .  
ομοιογηματων γεγραμμενων εν Φαιδρω ο λεγομεν προτερον .  
Now then Socrates says that All that is Divine is Accordingly Beautiful , Wise and Good ,  
P101 τοινυν ο Σωκρατης Λεγει ως παν εστι το θειον αρα καλον , σοφον , αγαθον ,  
and he Indicates that This Triad Pervades to All The Processions of The Gods .  
και ενδεικνυται την ταυτην τριαδα διηκειν επι πασας τας προοδους των θεων .  
Therefore what will be The Good and what The Wisdom and what The Beauty of The Gods ?  
ουν Τι αν ειη το αγαθον και τις η σοφια και τι το καλλος το των θεων ;  
On the one hand , as we have also said before (P58.14) , that The Good of The Gods  
5 μεν και ειπομεν προτερον οτι Το αγαθον  
is Preservative and The Underlying-Reality of The Wholes , and Subsists *Everywhere*  
εστι σωστικον και υποστατικον των ολων , και υφεστηκε πανταχου  
as The Highest Summit , and is That which Fills Those that are Subordinate ,  
ως ακροτατον , και εστι ως πληρωτικον των υφειμενων ,  
and by Pre-Subsisting Analogously to The Primary Source in Each Order of The Divine Orders .  
και ως προυπαρχει αναλογον τη πρωτιστη αρχη εν εκαστη ταξι των θειων διακοσμων .  
For According to This , All The Gods are Unified-together with The Singular Cause of Wholes ,  
γαρ Κατα τουτο παντες οι θεοι συνηνωνται τη μια αιτια των ολων  
and According to This , The Gods Primarily Maintain Their Existence ;  
10 και κατα τουτο θεοι πρωτως εχουσι το ειναι :  
for there is nothing more perfect than The Good nor than The Gods for All The Beings .  
γαρ ουτε τελεωτερον του αγαθου ουτε των θεων απασι τοις ουσιν .

Therefore The Best and Most-Supreme-End is Accordingly Especially Adapted

ουν το αριστον και τελικωτατον κατα μαλα προσηκει  
for The Best and All Perfect of The Beings .

Τοις αριστοις και παντα τελειος των οντων .

On the other hand , in the **Philebus** (20D) , Plato delivers to us The Three Most-Principal  
δε Εν τω Φιληβω ο Πλατων παραδιδωσιν ημιν τα τρια κυριωτατα  
Elements of The Nature of The Good ; The Desirable , The Sufficient/Efficient and The Perfect ;  
15 στοιχεια της φυσεως του αγαθου , το εφετον , το ικανον , το τελειον :  
for Self must also Turn-about All to Itself , and Fill All , nor be in any way deficient ,  
γαρ αυτο δει και επιστρεφειν παντα προς εαυτο , και πληρουν , και μηδεν κατα ελλειπειν  
nor diminish The Super-Abundant-Presence of Self .  
μηδε ελαττουσιν την περιουσιαν αυτου .

Now then on the one hand , let no one conceive The Desirable to be such as that which  
20 τοινυν μεν μη τις νοειτω Το εφετον οιον

often extends-forth in sense-perception as the object of desire , un-productive , πολλακις προτεινεται εν τοις αισθητοις ορεκτον , αγονον , sub-ordinate and in-efficacious (for such is apparent beauty) , nor on the one hand , υπαρχον και ανενεργητον (γαρ τοιουτον το φαινομενον καλον) , μηδ' μεν such as that which energizes and awakens those that are able to Participate to Self , οιον ενεργειν και ανεγειρειν τα δυναμενα μετεχειν εις αυτο , whereas on the other hand , The Desirable is Grasped by us by Intellection and According δε ληπτον ημιν νοησει και κατ'

to Insight and According to Being-Carried-Away by The Impact of The Understanding !

25 επιβολην και κατ' εκφερομενον επερεισιν της διανοιας : For The Desirable is Ineffable and Prior to All Knowledge Extending to All Beings !!

γαρ εστι αρρητον και προ πασης γνωσεως διατεινει επι παντα τα οντα .

For All (Some More , some less) Long for **The Good** and are Turned-About to **That** !!!

γαρ Παντα , τα μεν μαλλον , τα δε ηττον , εφιεται του αγαθου και επεστραπται προς εκεινο .

But if one must summarily describe The Characteristic of The Desirable ;

P102 Αλλ' ει δει συνελοντα φαναι την ιδιοτητα του εφετου :

then just as The Provider of The Light Proceeds by His Rays into Those that are Secondary and καθαπερ ο χορηγος του φωτος προεισιν ταις ακτισι εις τα δευτερα και Turns-about Their Eyes to Himself and Makes Them The-Idea-of-The-Sun and Like Himself επιστρεφει τα ομματα προς εαυτον και ποιει ηλιοειδη και παραπλασια εαυτω and through The Different-Likeness , Conjoins Them by The Flashing-Brilliance of Himself , 5 και δια της ετερομοιοτητος συναπτει ταις μαρμαρυγιας εαυτου , so also does The Desirability of The Gods , I think , Draw and Lead All Up in an Ineffable Way ουτως και το εφετον των θεων οιμαι ανελκει και ανασπα παντα αρρητως to The Gods by Its Innate/Kindred Illuminations , by Being-Present to All Everywhere , προς τους θεους ταις οικειας ελλαμψει , παρον πασι πανταχου and by not abandoning any Order whatsoever of The Beings ;

και μηδ' απολειπον ηντιν- ταξιν - ουν των οντων :

since even The Self Matter is said to be Reaching (**Phaedo 74D-E**) for This Desirability

10 επει και η αυτη υλη λεγεται τετασθαι προς τουτο το εφετον and through This Desire , Self is Filled with as many Goods as Self is able to Participate . και δια ταυτης της εφεσεως πληρουται τοσουτων αγαθων οσων δυναται μετασχειν .

Therefore , Self is The Center of All Beings , and furthermore All Beings including ουν εστι κεντρον Παντων των οντων , και παντα τα οντα και

All The Gods Possess Their Ousias and Their Powers and Their Energies about Self . παντες οι θεοι εχουσι τε τας ουσιας και τας δυναμεις και τας ενεργειας περι αυτο .

And The Reaching and The Desire of The Beings towards This is Inextinguishable ;

15 Και η τασις και η εφεσις των οντων προς τουτο εστιν ασβεστος : for The Beings Long for This Desirability which Is Unknowable and Incomprehensible .

γαρ τα οντα ποθει τουτο το εφετον ον αγνωστον και αληπτον .

Therefore by being unable to Know nor to Grasp That which They Long for ,

ουν Μητε δυναμενα γνωναι μητε ελειν ο ποθει All Dance Around Self , and on the one hand , They have as if Prophetic Labor-Pains about Self , παντα χορευει περι αυτο , και μεν και οιον απομαντευεται ωδινει αυτο , while on the other hand , They have a Remaining Un-Ceasing and Un-Ending Desire ,

20 δε εχει λειπομενα ακαταληκτον και απαυστον την εφεσιν ,

of The Unknowable and Ineffable Nature of Self , and are unable to Embrace and  
 της αγνωστου και αρρητου φυσεως αυτου , και αδυνατουντα περιπτυξασθαι  
 and Embosom their Desire ; for by Being Transcendent At-Once from All The Beings Self is  
 και εγκολπισασθαι το εφετον . γαρ εξηρημενον ομου Παντων των οντων  
 Similarly Present to All and All Move about Itself , while Being Incomprehensible to All ,  
 ομοιως παρεστιν πασι και παντα κινει περι εαυτο , ον ακαταληπτον πασιν ,  
 and on the one hand , through This Motion and This Desire Self Preserves All ,  
 και μεν τη κινησι και τη εφεσι σωζει τα παντα ,  
 while on the other hand , through The Unknowable Superiority of The Wholes ,  
 25 δε τη αγνωστω υπεροχη των ολων  
 Self Preserves Her Innate Union Unblended with Those that are Secondary .  
 φυλαττει την οικειαν ενωσιν αμικτον προς τα δευτερα .  
 Thus on the one hand , Such is **The Desirable** ; whereas on the other hand ,  
 ουν μεν τοιουτον Το εφετον : δε  
**The Sufficient** is indeed Full of The Power of The-Idea-of-The-Good , and Proceeds to All ,  
 P103 το ικανον εστι γε πληρες δυναμεως αγαθοειδους , και προεισιν επι παντα ,  
 and Extends and Hold-out The Gifts of The Gods to All The Beings ; for surely then we consider  
 και εκτεινει και επορεγει τας δοσεις των θεων πασι τοις ουσι . γαρ δη νομιζομεν  
 Such a Sufficiency to Be , The Power Pervading and Extending to The Last ,  
 Τοιαυτην ικανοτητα ειναι , την δυναμιν δικνουμενην και διατεινουσαν επι τα εσχατα ,  
 and which Brings-to-Light The Un-envying Will of The Gods , *and not* by Being-Established  
 5 και εκφαινουσαν την αφθονον βουλησιν των θεων , και μη ισταμενην  
 from Herself , but by Gathering-together The Super-Abundant and Never-failing and  
 εφ' εαυτης αλλα συλλαβουσαν το υπερπληρες και ανεκλειπον και  
 Unlimited and Productiveness of The Goods of The Divine Hyparxis , *Unifically*.  
 απειρον και γεννητικον των αγαθων της θειας υπαρξεως ενιαιως .  
 For once The Desirable is Firmly Established , even Surpassing The Wholes ,  
 γαρ Του εφετου μονιμως ιδρυμενου και υπερεχοντος των ολων  
 and having-Set-up All The Beings about Itself , then The Sufficient Begins The Procession  
 10 και στησαντος παντα τα οντα περι εαυτο , το ικανον εξαρχει προοδου  
 and Multiplication of The Whole Goods , and Calls forth The Primary Singular-Idea of The  
 και πολλαπλασιασμου των ολων αγαθων και εκκαλειται το πρωτουργον μονοειδους της  
 Hyparxis of The Desirable , by Her Fertile Super-Abundant-Presence and by The Good-  
 υπαρξεως του εφετου τη γονιμω περιουσια και ταις αγαθο-  
 Producing Fullnesses Pervading to All and Leads-forth and Imparts to All in an Un-envying  
 -υργοις αποπληρωσεσιν διηκουσαις επι παντα και προαγει και ενδιδωσιν πασιν αφθον-  
 Way , surely then in order that The Stability of The Divine Beings and That which Proceeds  
 -ως , δη ινα το μονιμον των θειων και το προιον  
 from The Innate Causes belongs to The Full Complement of Goodness , and that simply ,  
 15 απο των οικειων αιτιων υπαρχη της πληρες αγαθοτητος , και απλως  
 All The Beings become Good , Abide and Proceed , and are United to The Sources  
 παντα τα οντα αγαθυνηται , μενοντα τε και προερχομενα , και ταις ηνωμενα ταις αρχαις  
 of Themselves and become Separate from Those Sources According to Ousia .  
 εαυτων και διακρινομενα απ' εκεινων κατ' ουσιαν .  
 Therefore , surely then through This Power , The Intellectual Genera are also Productive  
 ουν δη Δια ταυτην την δυναμιν τα νοερα γενη εστι και συστατικα

of Their Likes , and Souls Long-to to Generate and Imitate Those Prior to Selves , and  
 20 των ομοιων , και αι ψυχαι εφιενται γενναν και μιμεισθαι τα προ αυτων , και  
 Natures conduct The Logos' of Selves into another place , and simply , All Possess The Love  
 αι φυσεις διαγουσι τους λογους αυτων εις αλλην χωραν , και απλως παντα εχει τον ερωτα  
 of Generation According to **Ousia** . For **The Sufficiency** of The Goodness of The Gods ,  
 της γεννησεως κατ' ουσιαν . γαρ Το ικανον της αγαθοτητος των θεων ,  
 Originates from **Self** , is Sown/Seeded into All The Beings and Moves All to The Un-envyng  
 ωρμημενον απ αυτης , ενεσπαρται πασιν τοις ουσι και κινει παντα προς την αφθονον  
 Impartation of The Goods ; on the one hand , Intellect of The Intellectual Goods ,  
 25 μεταδοσιν των αγαθων , μεν τον νουν των νοερων ,  
 and on the other hand , Soul of The Psychic Goods , then Nature of The Natural Goods .  
 δε την ψυχην των ψυχικων , δε την φυσιν των φυσικων .  
 And therefore , All Abide through **The Desirability** of The Goodness ,  
**P104** τε ουν παντα Μενει δια το εφετον της αγαθοτητος ,  
 and Produce and Proceed into Second and Third Productions through **The Sufficiency** .  
 και γεννα και προεισν εις δευτερας και τριτας απογεννησεις δια το ικανον .  
 Then in turn , The Third , **The Perfective** , is **Restorative** of The Wholes and Collects-together  
 δε αυ Το τριτον το τελειον , εστι επιστρεπτικον των ολων και συναγωγον  
 to Their Causes According to The Circle ; where some are Divine , while others are Intellectual ,  
 επι τα αιτια κατα κυκλον , ου μεν το θειον , ου δε το νοερον  
 and others are Psychic , and others are Physical Perfections ; for all Participate  
 5 ου δε το ψυχικον , ου δε το φυσικον : γαρ παντα μετεχει  
 of The Turning-About , and since Through This The Unlimitedness of Procession is again  
 της επιστροφης , και επει δια ταυτης το απειρον της προοδου αυθις  
 Recalled to The Sources ; and The Perfective is The Blend of The Desirable and The Sufficient .  
 ανακαλειται επι τας αρχας . Και το τελειον εστι συμμικτον εκ του εφετου και του ικανου .  
 For All Such as This are Desirable and Productive of Their Likes ;  
 γαρ Παν το τοιουτον εστι ορεκτον και γεννητικον των ομοιων :  
 or do not The Works of Nature happen to be *Everywhere* Perfect and Lovely and Fruitful  
 10 η ουχι τοις εργοις της φυσεως τυγχανει οντα πανταχου τα τελεια και εραστα και γονιμα  
 through The Flower/Zenith of Their Season ?  
 δια την ακμην της ωρας ;  
 And therefore , The Desirable Establishes and Comprehends All in Itself ,  
 τε ουν Το εφετον εδραζει και κατεχει τα παντα εν εαυτω ,  
 and The Sufficient Awakens All into Processions and Productions ,  
 και το ικανον ανεγειρει εις προοδους και απογεννησεις ,  
 and The Perfective Perfectly-Leads Those that Proceed to Restorations and Turnings-about ;  
 15 και το τελειον τελεσιουργει τα προελθοντα εις επιστροφας και συνελιξεις  
 so that Through These Three Causes All The Gods and after The Gods The Genera are Adorned .  
 δε δια τουτων των τριων αιτιων τε παντα τα θεια και μετα θεους τα γενη κεκοσμηται :  
 Accordingly then , The Primary and Most-Ancient Fountain and Hearth of All Those  
 αρα πρωτουργος και αρχηγικωτατη πηγη και εστια παντων των  
 that Subsist in Any Way At All , Is The Goodness of The Gods , by Firmly-Fixing in  
 υφεστηκοτων οπωσουν εστι η αγαθοτης των θεων , πηξαμενη εν  
 Such A Triad The Unific Strength of The Innate Underlying-Reality .  
 20 τοιαυτη τριαδι το ενιαιον κρατος της οικειας υποστασεως . 7 December 2022

## Chapter 23 – κγ

Then after This , The Sophia/Wisdom is Allotted The Second Order ,  
 δε Μετα ταυτην η σοφια ελαχε δευτεραν ταξιν ,  
 by Being The Intelligence of The Gods ,

ουσα νοησις των θεων ,

or rather , by Being The Hyparxis of The Intelligence of The Gods .

δε μαλλον υπαρξις της νοησεως των θεων .

for on the one hand , The Intelligence is Intellectual Intuitive-Knowledge ;

25 γαρ μεν Η νοησις εστι νοερα γνωσις ,  
 while on the other hand , The Wisdom of The Gods is Ineffable Intuitive-Knowledge ,  
 P105 δε η σοφια θεων αρρητος γνωσις ,

which is United to The Knowable and The Intelligible Union of The Gods .

ητις ηνωται προς το γνωστον και την νοητην ενωσιν των θεων .

Furthermore it also appears to me , that Plato especially Contemplated This in **The Triad** ,

δε και Δοκει μοι ο Πλατων μαλιστα θεωρειν ταυτην εν τριαδι ,  
 as it may be Gathered-together-by-The-Logos  
 ως συλλογισασθαι

from The Conceptions scattered-about in many places about Self .

εκ των εννοιων διεσπαρμενων πολλαχου περι αυτης .

Thus on the one hand , I mean that Diotima , in the **Symposium (204A)** , professes that

5 δε μεν Λεγω οτι Διοτιμα εν Συμποσιῳ βουλεται  
 Wisdom is Full of The Knowable , and *Neither Seeks/Searches , Nor Chases/Hunts ,*  
 το σοφον ειναι πληρες του γνωστου , και ου ζητειν ουδε θηραν

*Then since Self Possesses The Intelligible ;*

αλλ’ εχειν το νοητον :

*None of The Gods Philo-sophizes ,*

ουδεις θεων φιλοσοφει

nor *Desires to become Wise ; for They Are Wise .*

ουδε επιθυμει γενεσθαι σοφος , γαρ εστι .

Is it not the case then , that on the one hand , The Lover-of-Wisdom/Philosopher

Ουκουν μεν το φιλοσοφον

is imperfect and in need of The Truth ;

εστι ατελες και ενδεες της αληθειας ,

while on the other hand , Wisdom is Full and Without-need ,

δε το σοφον πληρες και ανενδεες ,

and Possesses All which Self Wishes Present , and thus , Self Longs for *nothing* ;

και εχει παν ο βουλεται παρον , και ποθουν ουδεν  
 since The Desirable and The Longed-for are appointed to The Philosopher .

αλλ’ εφετον και ορεκτον προκειμενων τω φιλοσοφω .

On the other hand , in the **Republic (490B)** , Socrates offers That which is Productive

δε εν τη Πολιτειᾳ Ο Σωκρατης παρεχεται το γεννητικον

of Truth and Intellect , as The Token/Symbol/Mark of The Wisdom ,

αληθειας και νου γνωρισμα της σοφιας ,

since on the one hand , The Ascent to The Fullness Arises in our Souls through Production ,

15 μεν της ανοδου εις το πληρες γινομενης ταις ημετεραις ψυχαις δια γεννησεως ,

while on the other hand , The Presence of Intellect in The Gods

δε της παρουσης του νου τοις θεοις  
Arises from The Fullness of The Production .

εκ του πληρους γεννησεως .

For The Procession in Them *does not arise* from an imperfect habit to The Perfect ;  
γαρ η προοδος εν εκεινοις Ου εκ της ατελους εξεως επι το τελειον ,  
whereas The Prolific Power of inferior natures Arises from The Self-Perfect Hyparxis .  
αλλ' η γονιμος δυναμις των υποδεεστερων εκ της αυτοτελους υπαρξεως .

Then in turn , in the **Theatetus** (150C) , Socrates indicates that

20 δε αυ Εν τω Θεαιτητω ενδεικνυται

That which is Perfective of the imperfect  
το τελεσιουργον των ατελων

and That which calls forth the concealed Intuitive-Knowledge in souls belongs to Wisdom ;  
και το προκλητικον των κρυπτομενων νοησεων εν ταις ψυξαις προσηκειν τη σοφια :  
for He says , The Divinity *Compels* me to Be a Mid-wife / to Be A Deliverer ,

ο θεος αναγκει με μαιευεσθαι ,

but *Prevents* me from producing .

δε απεκωλυσε γεννων .

Therefore , it is clear from These Logos , that The Genus of Wisdom is **Triadic** ,

ουν Δηλον εκ τουτων οτι το γενος της σοφιας εστι τριαδικον ,  
on the one hand , by Being Full of Being and Truth

25 μεν ον πληρες του οντος και της αληθειας

and on the other hand , by Being Productive of Intellectual Truth ,

δε γεννητικον της νοερας αληθειας ,

and furthermore , by Being Perfective of The Intellectual Natures According to Energy

δε τελειωτικον των νοερων κατ' ενεργειαν  
and by Self Being Established According to Power .

και αυτο εστως κατα δυναμιν .

Now then we must assume/take-up/suppose

τοιυν πολαβωμεν

that These Powers Properly-Innately-Belong to The Wisdom of The Gods ;

Ταυτα προσηκειν τη σοφια των θεων ;

P106 and since on the one hand , This Wisdom is Full of The Divine **Goodness** ,  
και γαρ μεν εκεινη εστι πληρες της θειας της αγαθοτητος ,

while on the other hand , Self Produces The Divine **Truth** ,

δε γεννα την θειαν αληθειαν

and furthermore , **Perfests** All Those that are after Herself .

δε τελειοι παντα τα μεθ' εαυτην .

## Chapter 24 – κδ

Surely then , following These Powers , let us consider The Beautiful ;

5

δη επι τουτοις σκεψωμεθα Το καλον ,

what in The World Self Is , and in what Way Self Primarily Subsists in The Gods .

τι ποτε εστι και οπως πρωτως υφεστηκε εν τοις θεοις .

Thus on the one hand , Self is said to be The Beauty of The Idea-of-The-Good ,

ουν μεν Λεγεται ειναι καλλος αγαθοειδες ,

and Intelligible Beauty , and More-Ancient than Intellectual Beauty ,

και νοητον καλλος , και πρεσβυτερον της νοερας καλλονης ,

and Self-Beauty , and The Beauty-Making Cause of All The Beings ;

και αυτοκαλλονη , και καλλοποιος αιτια απαντων των οντων ,

and All Such Names , and They are Rightly said .

10

και παντα τα τοιαυτα , και ορθως λεγεται .

Whereas on the other hand , Self is not only Separate from apparent beauty in corporeal masses

δε εστιν ου μονον Χωριστον των φαινομενων καλων εν τοις σωματικοις ογκοις

nor from The Symmetry found in these either from Psychic Concord or Intellectual Brilliance ,

ουδε της συμμετριας εν τουτοις η της ψυχικης ευαρμοστιας η του νοερου φεγγους ,

but also The 1st and Unific Beauty in The Gods

αλλα και το πρωτιστον και ενιαιον Καλος εν τοις θεοις

of The 2nd and 3rd Processions of Selves ;

των δευτερων και τριτων προοδων αυτων :

and Established In-The-Singular-Ideal-Way (**Sym 211E**) in The Intelligible Watch-Tower ,

15 και ιδρυται μονοειδως εν τη νοητη περιωπη ,

and Proceeds from This to All The Genera of the Gods and Illuminates

και προεισιν απο ταυτης εφ απαντα τα γενη των θεων και καταλαμπει

The Super-Ousian Unities of Selves including All The Dependant Ousias

τας υπερουσιους εναδας αυτων τε και απασας τας εξηρημενας ουσιας

even as far as The Apparent Vehicles .

και μεχρι των εμφανων οξηματων .

Therefore , just as All The Gods are The-Idea-of-The-Good through The 1st Goodness ,

20 ουν Ωσπερ παντες οι θεοι αγαθοειδεις δια την πρωτιστην αγαθοτητα ,

and Have Ineffable Knowledge through Intelligible Wisdom also Established Above Intellect ,

και εχουσιν αρρητον γνωσιν δια την νοητην σοφιαν και ιδρυμενην υπερ νουν ,

so also I think , All that Is Divine is Beloved (**Phaedrus 250D**) through The Summit of Beauty .

ουτως και οιμαι παν το θειον εστι ερασμιον δια την ακροτητα του καλλους .

Since from That Source All The Beauty is Channeled (**251E**) to The Gods and Being-Filled

γαρ Εκειθεν παντες το καλος εποχετευονται οι θεοι και πληρουμενοι

They Fill Those after Themselves , by Awakening All with Bacchic Fury (**245A**) and with the

25 πληρουσιν τα μεθ' εαυτους , ανεγειροντες παντα εκβακχευοντες και περι τον

Love of Themselves and Pour from On-High All Their Divine Flow of Beauty (**251-253**) .

**P107** ερωτα εαυτων και επαντλουντες ανωθεν πασιν τοις ενθεον την απορροην του καλλους .

Thus on the one hand , Such is The Whole of Divine Beauty , said to be Like The Provider

ουν μεν τοιουτον Εστι το ολον το θειον καλλος , ειπειν ως χορηγον

of The Divine Good-Will and Kinship and Friendship ;

της θειας ευφροσυνης και της οικειοτητος και της φιλιας :

for According to This , are The Gods United and Rejoice and Admire Each Other

5 γαρ κατα τουτο και οι θεοι ηνωνται και χαιρουσιν και αγανται αλληλοις  
and are Delighted with Their Communion and Their Being-Filled with Each Other and  
και ευφραινονται ταις κοινωνιαις και ταις πληρωσεσιν προς αλληλους και  
do not abandon The Order which is Always Allotted in The Distributions of Themselves .  
ουκ απολειπουσιν ταξιν ην αει ελαχον εν ταις διακοσμησεσι εαυτων .  
On the other hand , Plato also delivers Three Indications/Tokens/Marks of This Beauty .

δε ο Πλατων και παραδιωσιν Τρια γνωρισματα τουτου .

On the one hand , in the *Symposium* He Calls Self That which is Elegant/Graceful ;

10 μεν Εν Συμποσιῳ το αβρον  
for surely then without a doubt That which is Perfect and That which is Most-Blessed  
γαρ δηπου το τελειον και το μακαριστον  
has Reached The Beautiful By Sharing of The Goodness ;  
εφηκει τω καλω κατα μετουσιαν της αγαθοτητος :  
thus He speaks in this way in These Logos' (204C) ;  
δε λεγει ουτω πως εν εκεινοις :

"Since That which is Truly Beautiful , is This ; Elegant and Perfect and Most-Blessed"

αλλα το τω οντι καλον , εστιν τουτο αβρον και τελειον και μακαριστον .

Thus on the one hand One of The Marks of The Beautiful is Such as This ; The Elegant ,  
15 ουν μεν εν του καλλους τοιουτον Τουτο , το αβρον ,  
whereas from the *Phaedrus* (256D8) we may assume Another ; The Brilliant ;

δε εκ του Φαιδρου λαβωμεν ετερον , το φανον .

since He also attributes This to The Beautiful by saying (250B6) ;

γαρ Και ανεθηκεν τουτο τω καλλει φερων :

"Then at which Time They Saw Beauty Brightly-Shining"

δε ην τοτε ιδεαν καλλος λαμπρον

and next in order (250C8-D1);

και εφεξης :

"and then , just as we said , The Being about Beauty Shined-Brightly among Those Visions"

20 τε δε , ωσπερ εφαμεν , ον περι καλλους ελαμπεν μετ' εκεινων ,  
and again in the following Logos' (250D2-4) ,

και παλιν εν τοις εχομενοις :

"and then arriving here we apprehend Self

τε δε ελθοντες δευρο κατειληφαμεν αυτο

Shining Most-Brilliantly through The Clearest of The Perceptions (Mindfulness or Sight ?)"

στιλβον εναργεστατα δια της εναργεστατης των αισθησεων ,

and finally in These Logos' (250D7-8) ;

και τελος επι τουτοις :

"But now , only Beauty has this allotment , to be Most-Bright and Most-Beloved."

25 δε νυν μονον καλλος εσχε ταυτην μοιραν , ειναι τε εκφανεστατον και ερασμιωτατον .

Thus on the one hand , These Two should be taken as Indications/Marks of Beauty .

P108 ουν μεν ταυτα Δυο ειληφθω γνωρισματα του καλλους .

On the other hand , Another Third Indication is The Beloved ,

δε αλλο Τριτον το εραστον ,

which now Plato also appears to me to have called Most-Beloved ,

ο νυν ουτος και δοκει μοι προσειρηκεναι ερασμιωτατον ,

including many other places where he indicates that (**Phaedrus 265B2-C3**)

καὶ πολλαχοῦ αλλοθι δεικνυει

The Madness of Love is Determined/Distinguished/Defined about The Beautiful

την μανιαν ερωτικην αφοριζομενος περι το καλον

and generally , Suspends Love from The Monad of Beauty ; by saying (**Symposium 204B**)

5 καὶ ολως εξαπτων τον ερωτα της μοναδος του καλλους : φησιν ,

"For Love Is , Love Concerning The Beautiful ."

γαρ Ερως εστι , ερως περι το καλον .

Thus on the one hand , by The Logos that , Beauty is The Beloved , and makes All

ουν μεν Διοτι , το καλλος εστι εραστον , και ποιει παντα

Turn-about and Move and be Restored to Itself , and Be Divinely-Inspired through Love ,  
επιστρεφει και κινει και ανακαλειται προς εαυτο (neuter) και ενθουσιαν δι' ερωτος ,

by Being The Leader of The Whole Series of Love , and (**Symposium 195D**)

ηγεμονουν της πασης σειρας ερωτικης και

"By Walking/Touching/Communing Upon The Heads of Human Beings ,

10 βεβηκος επι

through Its Extremities -The Feet- ; By Awakening All through Longing and Distress .

τοις ακροις ποσι ανεγειρον παντα δια ποθου και εκπληξεως .

Thus in turn through this Logos Beauty *Extends* The Fullnesses from Itself to The Secondary  
δε αυ Διοτι επορεγει τας πληρωσεις αφ' εαυτου τοις δευτεροις

along with Good-Will and Divine Ease , Arrow-shafting and Enchanting and Elevating

μετ' ευφροσυνης και θειας ραστωνης κηλουν και θελγον και μετεωριζον παντα

and by Pouring-forth Its Illuminations from That Source Upon All Those Being Led ,

και εποχετευομενα τας ελλαμψεις εκειθεν παντα τα αγομενα ,

and since Beauty is said to be Elegant by Plato (**Symposium 204C5**) .

15 τε και εστι λεγεται αβρον παρα του Πλατωνος .

Certainly by this Logos Beauty is indeed Perfected-At-Once by **This Triad (Phaedrus 250)**

μην Διοτι γε συμπεραινει την ταυτην τριαδα

and *Emerges* from The Ineffable Union of The Gods and as if by Swimming Upon (**Sym 210D-E**)

και προκυπτει της αρρητου ενωσεως των θεων , και οιον επινηχεται

The Light of The Ideas , and by Shining-forth The Intelligible Light that Announces The

τω φωτι των ειδων και εκλαμπει το νοητον φως εξαγγελλει το

Hidden Nature of Goodness , by Naming It Brilliant (**B6**) , Sparkling (**D3**) and Manifest (**D8**) .

κρυφιον της αγαθοτητος , επονομαζεται λαμπρον τε και στιλπνον και εκφανες .

For on the one hand , The Good of The Gods is The Summit and The Most-Ideal-One ; while

20 γαρ μεν Το αγαθον των θεων εστι ακροτατον και ενοειδεστατον : δε

Their Wisdom is already somehow *In Labor-Pains* with Intelligible Light and The First Ideas ;

το σοφον ηδη πως ωδινει το νοητον το φως και τα πρωτιστα τα ειδη :

then in turn Their Beauty that also Pre-Ignites Their Divine Light , is Established at The Summit

δε αυ το καλλος και προλαμπει το θειον φως ιδρυται επ' τοις ακροις

of The Ideas and Comes to Light First to Those Ascending Souls ; by Bearing More Rays

ειδεσι και εκφαινεται πρωτον τοις ανιουσι , φωσφουου στιλπνοτερον

and by Being More Beloved to Behold and to Embrace ,

25 και ερασμιωτερον ιδειν και περιπτυξασθαι

and when It Comes-to-Light , They are Seized with Distress .

P109 και εκφαινομενον λαβειν μετ' ελπληξεως . 11 December 2022

## Chapter 25 – κε

Now then if This Triad Fills All and Advances through All , then without a doubt  
τοινυν της Ταυτης τριαδος πληρουσης τα παντα και χωρουσης δια παντων δηπου  
it is also Necessary that Those that are Filled must be Turned-about and Conjoined to Each One  
5 και αναγκη τα πληρουμενα επιστρεφειν και συναπτεσθαι προς εκαστον  
through Their Kinship , and not through The Middles of Each One of Selves ; for  
δια των συγγενων , και μη δια των μεσων εκαστα των αυτων : γαρ  
Different Middles and Different Powers are Restored by Different Perfections of The Gods .  
αλλην μεσοτης και αλλαι δυναμεις επιστρεφουσι προς αλλων τελειοτητα θεων .

Thus on the one hand , I think it is clear to All , and as Plato often says ,  
ουν μεν , οιμαι δηλον παντι , και ως του Πλατωνος πολλακις λεγεται ,  
that The Cause that Gathers-together All The Secondary to Divine Beauty  
10 το αιτιον το συναγον παντα τα δευτερα Προς θειον καλλος  
and makes Selves Akin with The Source of Their Being Filled ,  
και οικειουν της εκειθεν της εποχετειας πληρωσεως ,  
is none other than Love (**Symposium 201D8 , 203A8 , 204A1-B7**) , which surely then  
εστιν ουδεν αλλο η ο ερως , ος δη

Always Conjoins Those that are Secondary to Those that are Prior to Themselves  
αει συναπτει τους δευτερους τοις προ εαυτων  
including The Superior Genera and The Best of Souls , According to The Beautiful .  
15 και τα κρειττονα γενη και τας αριστας ψυχων κατα το καλον .  
Then in turn in Relation to The Divine Wisdom , with which Intellect is Filled and  
δε αυ Προς την θειαν σοφιαν , ης ο νους πληρουμενος και  
Knows The Beings and Energizes Souls Participating Intellectually ,  
γινωσκει τα οντα και ενεργουσιν ψυχαι μετεχουσαι νοερως ,  
then without a doubt The Truth both Leads and Pre-Establishes The Beings .  
δηπου αληθεια και αναγει και προσιδρυει τα οντα .

For The Fulfillment of The Truly-Real Wisdom Is through The Truth ;  
γαρ η πληρωσις της οντως σοφιας ουσης Δια αληθειας :  
for surely then She Illuminates The Intellectual Natures *Everywhere* ,  
20 γαρ δη φωτιζει τα νοουντα πανταχου  
and Conjoins Selves with Their Objects of Intellecction , surely then  
και συναπτει τοις νοουμενοις , δη  
just as She must also Be The First to Gather-together Intellect and Intelligible (**P100.15**) .  
ωσπερ και υπηρχε η πρωτιστη συναγωγος νου και νοητου .

Then in turn , Knowledge and Energy are no longer necessary for  
δε αυ γνωσεως και ενεργειας ου ετι δει Προς  
Those who hasten to be Conjoined with The Good ;  
τοις σπευδουσιν συναφθηναι το αγαθον  
except A Firm and Settled Foundation and Quietude .  
25 αλλ' μονιμου καταστασεως ιδρυσεως και ηρεμιας .  
What then Unites Us to Self ?

**P110** Τι ουν ενωσει ημας προς αυτο ;  
What is The Energy of Rest and Motion ?  
Τι της ενεργειας παυσει και κινησεως ;

What then Sets-up All The Divine Beings in The First and Ineffable Unity of Goodness ?

Τι δε συνσιστησι παντα τα θεια τη πρωτιστη και αρρητω εναδι της αγαθοτητος ;  
Then in what Way is Each Being Established in That which is Prior to Self According to  
δε Πως εκαστον ενιδρυμενον τω προ αυτου κατα

The Good in Itself , then in turn Establishes Those after Itself According to Cause ?

5 το αγαθον εν εαυτω παλιν εδραζει τα μεθ' εαυτο κατα την αιτιαν ;  
On the one hand , The Whole is , as if to say , The *Trust/Receptivity/Openness* of The Gods  
μεν το ολον εστιν Ως ειπειν η πιστις των θεων  
that Unites in an Ineffable Way All The Genera of The Gods and also of The Daimons  
ενιζουσα αρρητως συμπαντα τα γενη των θεων τε κα δαιμονων  
and of The Souls In-The-Good-Daimon-State-of-Being in Relation to **The Good** .  
και ψυχων τας ευδαιμονας προς το αγαθον .

For one must not investigate **The Good** Gnostically nor imperfectly/indeterminately ,  
γαρ Δει ου επιζητειν το αγαθον γνωστικης ουδε ατελως ,  
but by *Offering Ourselves Up* (**Symposium 210E , 174D , P108.17**) to The Divine Light ,  
10 αλλ' επι-εαυτους-δοντας τω θειω φωτι  
and *In This Way* ; with our *Eyes Shut* , come to *Be Established in The Unknowable*  
και ουτως μυσαντες ενιδρυεσθαι τη αγνωστω  
and *Hidden Unity* of The Divine Beings ; for Such is The Genus of Trust  
και κρυφιω εναδι των οντων : γαρ τοιουτον εστι το γενος της πιστεως  
by *Being-More-Ancient* than Gnostic Energy , not only in us , but also  
πρεσβυτερον της γνωστικης ενεργειας , ουκ μονον εν ημιν , αλλα και  
among The Divine Selves , and since All The Gods are Unified-together According to *This*  
παρ' τοις θεοις αυτοις , και παντες οι θεοι συνηνωνται κατα τουτο  
and by Gathering-together about One Center  
15 και συναγουσιν περι εν κεντρον

The Wholes of The Powers and Processions of Selves In-A-Singularly-Ideal-Way .

τας ολας δυναμεις τε και προοδους αυτων μονοειδως .

If then Trust must also be Defined According to Each , then let no one suppose from me  
Ει δε δει και αφοριζεσθαι καθ' εκαστον , μη υπολαβης μοι  
the self/same sort of trust that wanders about those that are perceptible by the senses ; for  
την αυτην την τοιαυτην πιστιν τη πλανη περι τα αισθητα : γαρ μεν  
self falls short of Knowledge and even much more from The Truth of The Divine Beings ,  
αυτη απολειπεται επιστημης και πολλω μαλλον της αληθειας των οντων ,

whereas The Trust of The Gods Excels All Knowledge and Conjoins

20 δε η πιστις των θεων υπεραιρει απασιν γνωσιν και συναπτει  
The Secondary to The Primary According to The Loftiest Union of Self .

τα δευτερα τοις πρωτοις κατ' την ακραν ενωσιν αυτην .

Nor in turn , let anyone conceive it is the trust in a similar idea of so called common conceptions  
Μηδ' αυ νοησης τη πιστιν ομοειδη καλουμενων των κοινων εννοιων  
that is Now Being Praised ; since we also Trust in The Common Intellections Prior to All Logos ,  
την νυν υμνουμενην : γαρ και πιστευομεν ταις κοινας εννοιας προ παντος λογου ,  
since Knowledge of These is also Divisible and in no way The Equivalent to The Divine Union ;  
25 αλλα γνωσις τουτων εστι και μεριστη και ουδαμως ισοστασιος προς την θειαν ενωσιν ,  
and not only is Knowledge of These Secondary to Trust , but so also to Intellectual Simplicity ;  
και ου μονον επιστημη τουτων δευτερα της πιστεως , αλλα και της νοερας απλοτητος :

P111

since Intellect is Established Beyond All Knowledge ,

γαρ νους ιδρυται επεκεινα πασης επιστημης ,

At-Once Beyond , both The 1st Knowledge and That which is after That .

ομου τε της πρωτης και της μετ' εκεινην .

Now then we must not posit The Energy According to Intellect to be Like The Trust of The Self ;

τοινυν Μη λεγωμεν την ενεργειαν κατα νουν ειναι τοιαυτη τη πιστει την αυτην :

for Self is The-Idea-of-Many and is Separate through Difference from Those Being-Intellected ;

γαρ αυτη και πολυειδης και χωριζομενη δι' ετεροτητος των νοουμενων ,

and Self is Wholly Intellectual Motion about The Intelligible ;

5 και εστι ολως νοερα κινησις περι το νοητον :

whereas **The-Idea-of-One** and Quietude must belong to The Divine Trust ,

δε ενοειδη και ηρεμον δει υπαρχειν την θειαν πιστιν ,

by Being Perfectly Established in The Port of **The Goodness** .

τελειως ιδρυνθεισαν εν τω ορμω της αγαθοτητος .

For neither Beauty nor Wisdom nor Any One of The Divine Beings

γαρ Ουτε το καλον ουτε το σοφον ουτε αλλο ουδεν των οντων

is *so* Trustful and Safe/Sound/Stable to All The Beings and *so* Transcends

εστιν ουτω πιστον και ασφαλες απασι τοις ουσι και εξηρημενον

All ambiguity and divisible apprehension and motion , *as The Good*.

10 πασης αμφιβολιας και διηρημενης επιβολης και κινησεως ως το αγαθον .

For through **This** , Intellect also Welcomes Another More-Ancient Union and Prior Energy

γαρ Δια τουτο ο νους και ασπαζεται αλλην πρεσβυτεραν ενωσιν και προ ενεργειας than The Intellectual Energy ; and through **This** , The Soul Places The Variety of Intellect

της νοερας ενεργειας : και ψυχη τιθεται την ποικιλιαν του νου

and The Brilliance of The Ideas , *to be nothing* , in relation to **The Good** that Surpasses Wholes ,

και την αγλαιαν των ειδων ειναι ουδεν προς του αγαθου υπεροχην των ολων ,

and on the one hand , Soul Dismisses Intellection by Running-Back to **The Hyparxis** of Herself ;

και μεν αφιησιν το νοειν αναδραμουσα εις την υπαρξιν εαυτης ,

and on the other hand , She Always Pursues , Chases-down and *Longs-after The Good* , and

15 δε αει διωκει και θηρα και εφιεται το αγαθον και

hastens as if to be Embosomed , and Offers Herself Up Unhesitatingly to **This** Alone of All .

σπειδει οιον εγκολπισασθαι , και επι-εαυτην-διδωσιν ανενδοιαστως τουτω μονω των παντων .

And why should one speak of the Soul ?

Και τι δει λεγειν την ψυχην ;

Since Diotima somewhere says (**Symposium 207A-208B**) , that just as these mortal beings ,

Αλλα η Διοτιμα που φησιν καθαπερ ταυτα τα θνητα ζωα ,

disdain all others , and also the life and being of self ; by *Longing* for The Nature

20 υπερφρονει παντων των αλλων , και και της ζωης και του οντος αυτης , ποθω της φυσεως

of **The Good** , and since all have this singular immovable and ineffable *Longing* for **The Good** ,

του αγαθου , και απαντα εχει ταυτην μιαν ακινητον και αρρητον εφεσιν του αγαθου ,

thus they overlook and consider as secondary and despise the acquisition of each and all others .

δε παριδοι και ποιησαιτο δευτερα και ατιμησει την τευξιν εκαστα καν των αλλων .

Therefore , **This** is The One Safe Port of All The Beings ,

ουν ουτος Εις ασφαλης ορμος απαντων των οντων ,

and **This** is Especially Trustworthy for All The Beings .

25 και τουτο μαλιστα πιστον απασι τοις ουσιν .

And thus without a doubt through **This** The Conjunction and Union with Self is Named Trust

P112 Και δηπου δια τουτο η συναφη και ενωσις προς αυτο αποκαλειται πιστις  
by The (Chaldean) Theologists ; and not only by them , but also by Plato ,  
υπο των θεολογων : και ουχ μονον υπ' εκεινων , αλλ' και υπο του Πλατωνος ,  
if one must speak what appears to be the case ,

ει δει λεγειν τα δοκουντα ,

for in **The Laws** (730C) The Kinship of This Trust with The Truth and with Love is proclaimed .

5 εν Νομοις η συγγενεια ταυτης της πιστεως προς τε την αληθειαν και τον ερωτα κεκηρυκται .

Accordingly then , the many fail to notice that One who Understands These ,

αρα δε τους πολλους Λανθανει ως ου διανοουμενος ταυτα ,

when making The Logos about Their opposites , also Brings-together

ποιουμενος τον λογον επι των εναντιων και συναγων

the deviations from *This Triad* , to *The Self-Same* .

τας αποπτωσεις της ταυτης τριαδος εις ταυτον .

Therefore in **The Laws** Self clearly says that the one who loves falsehood is untrustworthy ,

10 δ' ουν εν εκεινοις αυτος σαφως Λεγει και ο μεν φιλοψευδης εστιν απιστος ,  
and thus the one who is untrustworthy , lacks-friendship .

δε ο απιστος , αφιλος .

Accordingly on the one hand , it is also Necessary that The Lover of Truth Be Trustworthy ,

αρα μεν και Αναγκαιον τον φιλαληθη ειναι πιστον ,  
and on the other hand , that one who is Trustworthy be Well-Harmonized to Friendship .

δε τον πιστον ευαρμοστον εις φιλιαν .

Surely then , from These Logos' we may Contemplate Truth and Trust and Love of Self

δη Απο τουτων θεωρησωμεν αληθειαν και πιστιν και ερωτα αυτην  
and Comprehend by The Self/Same Logos' The Singular Communion of Selves .

15 και συνελωμεν τω αυτω λογισμω την μιαν κοινωνιαν αυτων .

If then you wish , we should also Recall that Prior to *These*

Ει δε βουλει , και αναμνησθωμεν οτι προ τουτων

The Excellence/Virtue that Conciliates/Brings-together those that disagree/are-torn-apart

την αρετην συναγωγον των διαφερομενων

and is Destructive of the greatest of wars (I mean the seditions in cities)

και αναιρετικην των μεγιστων πολεμων (λεγω των στασεων εν ταις πολεσι)

can be Addressed as Trustworthiness ; for surely then from These Logos' Trust

προσειρηκεν πιστοτητα : γαρ δη εκ τουτων πιστις

Comes to Light as The Cause of Union and Commonness and Quietude ;

20 καταφαινεται η αιτια ενωσεως και κοινωνιας και ηρεμιας :

and if indeed there is Such A Power in us ,

και ειπερ εστι τοιαυτη τις δυναμις εν ημιν ,

then Self Is in The Divine Selves much more Prior .

εστι εν τοις θεοις αυτοις πολλω προτερον .

And since if A Certain Divine Soundmindedness and Righteousness and Knowledge

Και γαρ ως τις θεια σωφροσυνη και δικαιοσυνη και επιστημη  
is mentioned by Self (**Phaedrus 247D-E**) , then how can The Trust which Comprehends

λεγεται παρ αυτω , και πως η πιστις συνεχουσα

The Whole Order of The Virtues , not Exist among Those ?

τον ολον διακοσμον των αρετων ουχι εσται παρ εκεινοις ;

25

Therefore in order that we may speak briefly ,

ουν Ιν' ειπωμεν συνελοντες ,

on the one hand , These Three Are The Fulfillers of The Divine ,

μεν ταυτα τρια εστι τα πληρωτικα των θειων ,

by Permeating All of The Superior Genera ; with *Goodness* , *Wisdom* and *Beauty* .

P113 δια χωρουντα παντων των κρειττονων γενων , αγαθοτης , σοφια , καλλος :

Then in turn , there are also Three that Collect-together Those that are Filled ,

δε αυ και τρια συναγωγα των πληρουμενων ,

on the one hand , Being Secondary to *Those* ,

μεν δευτερα εκεινων ,

while on the other hand , Pervading Trust and Truth and Love to All The Divine Orders .

δε διηκοντα πιστις και αληθεια και ερως εις πασας τας θειας διακοσμησεις .

Therefore All are Preserved through These

δε παντα Ζωζεται δια τουτων

and are Conjoined to their *Primary Causes* ;

και συναπτεται ταις πρωτουργοις αιτιαις ,

some , through The Madness of Love ,

τα μεν δια της μανιας ερωτικης ,

others , through The Philosophy of Divinity ,

τα δε δια της φιλοσοφιας θειας ,

and still others , through The Power of Theurgy ,

τα δε δια της δυναμεως θεουργικης ,

which is Superior to all human soundmindedness and knowledge ,

η εστιν κρειττων απασης ανθρωπινης σωφροσυνης και επιστημης ,

by Comprehending The Prophetic/Oracular Good and also

συλλαβουσα της μαντικης αγαθα τε και

The Purifying Powers of Perfective Good ,

τας καθαρικας δυναμεις τελεσιουργικης

and Simply , All The Energies of The Divinely-Inspired Possession .

και απλως παντα τα ενεργηματα της ενθεου κατοκωχης .

10

## Chapter 26 – κς

Therefore concerning These Logos perhaps we may discourse again more opportunely .

ουν Περι τουτων ταχ' αν διελθοιμεν και εισαυθις εγκαιροτερον :

Then in turn if you wish , let us chase-down from other Sources

δε παλιν ει βουλει , θηρασωμεν αλλαχοθεν

The Common Doctrines of Plato about The Divine Natures .

τα κοινα δογματα του Πλατωνος περι των θειων .

Therefore , what kind of Sources must we assume while proceeding according to Nature ?

15 ουν δη και ποια Ποθεν ημιν ληπτεον πορευομενοις κατα φυσιν ;

In the next place are you willing that we Recall The Logos' written in the **Phaedo (80A-B)** ?

εφεξης Βουλει αναμνησθωμεν τοις ειρημενοις των γεγραμμενων εν Φαιδωνι ;

Now then , in the Demonstrations of The Immortality of the Soul

τοινυν εν ταις αποδειξεσιν της αθανασιας της ψυχικης

which Arise from Its Likeness to Divinity ,

απο της ομοιοτητος προς το θειον ,

Accordingly then , Socrates says that , on the one hand , **That** which is Higher than the Soul ,

αρα ο Σωκρατης Λεγει ως , μεν το ανωτερω της ψυχης ,

and surely then , *to which She is Like by Nature and by Being Alike*

20 και δη ω εοικε φυσι και εοικυια

She Participates of An Immortal Allotment/Share , and by Being Immortal

μετεχει αθανατου μοιρας , και αθανατον

She is Divine and Intelligible and of A-Singular-Idea and is Indissoluble

θειον και νοητον και μονοειδες και αδιαλυτον

and Possesses Them According to **This** and in A The Same Way ;

και εχον κατα ταυτα και ωσαυτως :

whereas on the other hand , **the self** which is inferior to the Soul is entirely the opposite ,

δε το αυτης καταδεεστερον παν τουναντιον ,

*to which surely then self is also adapted to be corruptible and to experience , for*

25 ω δη και προσηκει φθειρεσθαι και πασχειν , γαρ

that which is like this is perceptible and multiform and dissoluble inasmuch as this is composite

P114 το τοιουτον εστι αισθητον και πολυειδες και διαλυτον ηπερ ταυτη συντεθη

and He assigns among these , All those that belong to The Corporeal Underlying-Reality .

και κατηγορησε εν τουτοις παντα οσα της σωματικης υποστασεως .

Now then let us consider These by Examining in what ever Way Each one belongs to The Gods .

τοινυν σκοπωμεν Ταυτα εξεταζοντες οπη ποτε καθ' εκαστον προσηκει τοις θεοις .

And what is The First Self to which we Look when we speak of

Και τι το πρωτον αυτο προς ο βλεποντες φαμεν

This that is said to be Divine ?

5 τουτο λεγεται θειον ;

On the one hand , is it not the case then , that from what has been said , it is clear that ,

μεν Ουκουν εκ των προειρημενων δηλον οτι

Every God Subsists According to The Highest Union of The Beings of **Self** ; for by us

πας θεος υφεστηκεν κατ' την ακραν ενωσιν των οντων αυτην : γαρ ημιν

Ascending from bodies , The Divine Unities have Come-to-Light , as Super-Ousian Unities , ανιουσιν απο των σωματων , οι θεοι εναδες εφανησαν υπερουσιοι εναδες ,

as The Producers and The Perfectors and The Measurers of Their Ousias

10 γεννητικαι και τελειωτικαι και μετρητικαι των ουσιων  
and Bind All The Primary Ousias to Themselves .

και αναδησαμεναι πασας τας πρωτιστας ουσιας εις εαυτας .

On the other hand , **The Divine Self** is not only

δε Το θειον αυτο εστιν ουκ μονον

**The Hyparxis** and **The One** That are in Each Order of **The Being** ,

η υπαρξις και το εν το εν εκαστη ταξει το εν του οντος ,

since **The Divine Self** is **That** which Participates and **That** which is Participated **At-Once** ;  
αλλα το μετεχον και το μετεχομενον ομου :

**The One** of which **Is God** , while **The Other Is-Filled-of-God** .

το μεν ον εστι θεος , το δε εκθεουμενον :

Therefore even if there Is Something that is Separate and Participated

15 δε και ει εστι τι χωριστον και μετεχομενον

Prior to The Participated Unities , it will be quite-clear to us in what follows later .

προ των μετεχομενων εναδων εσται καταφανες ημιν εν τοις υστερον .

But now we shall Define that The Divine Is Like This ;

δε Νυν διορισωμεθα οτι το θειον εστι τοιουτον ,

**The Being** that Participates of **The One**

το ον το μετεχον του ενος

or **The One** that is Concentrated-Together with **The Being** .

η το εν συνηρημενως μετα του οντος .

For we assume All Abide in The Gods , except **The One** ,

γαρ παραλαμβανομεν παντα επι των θεων , πλην του ενος ,

by being Dependant and Secondary , such as **The Ousia** , **The Life** , **The Intellect** ;

20 ως εξηρημενα και δευτερα , την ουσιαν , την ζωην , τον νουν :  
for The Gods do not Subsist in These , since They Subsist Prior to These ,

γαρ ου υφεστηκασι εν τουτοις , αλλα προ τουτων ,  
and since They Produce and Contain These , but are not Defined in Selves .

και παραγουσι και συνεχουσιν ταυτα , αλλα ουκ αφοριζονται εν αυτοις .

Thus on the one hand , one must not fail to notice that These are Distinguished

δε μεν Δει μη λανθανειν οτι ταυτα διωρισται  
from Each-Other in This Way According to The Truth ;

απ' αλληλων ουτω κατ' αληθειαν :

while on the other hand , in many places Plato also Solemnly Praises

25 δε πολλαχου ο Πλατων και αποσεμνυνει  
The Participants of The Gods by Their Self Names and Names Selves Gods .

τα μετεχοντα των θεων τοις αυτοις ονομασιν και επονομαζει θεους .

And since not only does the Athenian Foreign-guest in the **Laws** (899A) call

**P115** Και γαρ ουκ μονον ο Αθηναιος ξενος εν Νομοις αποκαλει

The Divine Soul God , but so also does **Socrates** in the **Phaedrus** (246A8-B1) ; for he says ,  
την θειαν την ψυχην θεον , αλλα και ο Σωκρατης εν ο Φαιδρω ,

"Thus on the one hand , All Horse and Charioteer Divine Selves are Good and of Good" ;

ουν μεν παντες ιπποι τε και ηνιοξοι θεων αυτοι τε αγαθοι και εξ αγαθων ,

and later on (248A) he says even more clearly ,

και ετι δια εξης των εναργεστερον :

"and on the one hand , This is The Life of The Gods."

καὶ μὲν οὗτος βίος θεῶν .

And this is not yet Wonderful ; for in what Way is it not Lawful ,

5 Καὶ τοῦτο οὐπώθαυμαστὸν : γαρ πως οὐ θεμιτὸν ,

for Those who are Always Unified-Together with The Gods

τα αεὶ συνηνωμένα τοῖς θεοῖς

and who are Filled-together with Selves as A Singular Series ,

καὶ συμπληρουνται μετ' αὐτῶν μιαν σειράν ,

to be Named Gods ?

προσονομαζεῖν θεούς ;

And since in many places he addresses The Gods as Daimons (**Republic 509C**) ,

καὶ Ἀλλὰ πολλαχοῦ προσαγορευει τους θεους δαιμονας ,

even if They are Secondary to The Gods and Subsist about The Gods According to **Ousia** ,

οι εισι δευτεροι των θεων και υφεστηκασιν περι τους θεους κατ' ουσιαν ,

and since in **Phaedrus (248A)** and in **Timaeus (41A)** and in others (**1 Alc 105D5-E7, 124C8**) ,

10 και γαρ εν Φαιδρῳ και εν Τιμαιῳ και εν αλλοις

you will find Self extending The Name of The Gods even as far as Daimons .

αν ευροις αυτον εκτεινοντα την επωνυμιαν των θεων και μεχρι δαιμονων .

But that which is even more contrary-to-expectation than These Logos' ,

δε ο εστι παραδοξοτερον τουτων ,

is that he does not even refuse to call Certain Human-beings Gods ;

ουκ και απηξιωσεν προσειπειν τινας ανθρωπων θεους ,

just as he calls the Elean Foreign-guest in the **Sophist (216A)** .

ωσπερ τον Ελεατην ξενον εν Σοφιστῃ .

Now then one must assume from All These Logos' , that The One is Simply God ,

15 τοινυν Ληπτεον εκ απαντων τουτων οτι ο μεν εστιν απλως θεος ,

while another is God According to Union , and Another According to Participation ,

ο δε καθ' ενωσιν , ο δε κατα μεθεξιν ,

and yet Another According to Conjunction , and still Another According to Likeness .

ο δε κατα συναφην , ο δε καθ' ομοιωσιν :

For on the one hand , Each One of The Super-Ousian Beings Is Primarily A God ;

γαρ μεν εκαστος των υπερουσιων πρωτως θεος ,

on the other hand , Each One of The Intellectual Beings is A God According to Union ;

δε εκαστος των νοερων καθ' ενωσιν ,

then in turn , Each One of The Divine Souls is a God According to Participation .

δε αυ εκαστη των θειων των ψυχων κατα μεθεξιν ,

whereas The Divine Daimons are Gods by Being-Conjoined to Those Gods ;

δε οι θειοι δαιμονες κατα την συναφην προς εκεινους θεοι ,

while The Souls of Braves are Allotted This Greeting through Likeness .

20 δε ψυχαι ανδρων μεταλαγχανουσιν ταυτης της προσηγοριας δι' ομοιοτητος .

Therefore just as we have said , Each One of These is more Divine than God ;

δε ωσπερ ειρηται , Εκαστον τουτων εστιν μαλλον θειον η θεος :

and since the Athenian foreign-guest calls Self Intellect Divine (**Laws 897B**) .

και επει ο Αθηναιος ξενος προσειρηκεν τον αυτον νουν θειον .

Surely then , That which is Divine is Secondary to The Primary Divinity ,

δη δε To θειον εστι δευτερον της πρωτιστης θεοτητος ,

surely then just as The Unified is to **The One** , and The Intellectual to Intellect ,

25 δη ωσπερ το ηνωμενον και του ενος , και το νοερον του νου ,  
and The Ensouled to The Soul , and just as on the one hand ,

P116 και το εψυχωμενον της ψυχης , και μεν

Those that Have-More-of-The-Idea-of-The-One and Are-More-Simple Are Always Prior ,

τα ενοειδεστερα και απλουστερα αει προηγειται ,  
whereas on the other hand , The Series of The Beings Ends in **The One Self** .

δε η σειρα των οντων τελευτα εις το εν αυτο .

Thus on the one hand , let Such be the Distinction for us of The Divine ,

ουν μεν εχ-τοιουτον-ετω διορισμον ημιν Το θειον ,

while after this on the other hand , let us Contemplate The Immortal .

5 μετα τουτο δε θεωρησωμεν το αθανατον .

For surely then there are also Many Orders of Immortality Pervading from Self On-High

γαρ δη εισι και Πολλαι ταξεις της αθανασιας διηκουσαι παρ' αυτω ανωθεν  
as far as Those that are Last . And The Last One is The Echo of Immortality

αχρι των εσχατων . Και το τελευταιον μεν εστι απηχημα της αθανασιας  
among *The Perpetual* natures that are visible ; which surely then the Elean guest also

εν τοις αιδιοις των φανερων , α δη ο Ελεατης ξενος και  
says (**Statesman 270A**) , in The Logos' about The *Restored* Immortal Circulation

10 φησιν , εν τοις λογοις περι της επισκευαστης αθανασιας ανακυκλησεως  
Allotted from The Father ; for every body is Allotted both its Existence and Life that Depend  
μετειληχεναι απο του πατρος : γαρ παν σωμα ελαχεν και το ειναι και το ζην ηρτημενον  
upon Different Cause , since self is not naturally-adapted to Connect or Adorn or Preserve itself .

ετερεας αιτιας , δε αυτο ου πεφυκε συνεχειν η κασμειν η σωζειν εαυτο .

Thus I think that The Immortality of partial Souls is more Distinct and more Perfect than this ;

δε οιμαι το αθανατον των μερικων ψυχων εναργεστερον και τελεωτερον Τουτο ,  
which surely then is also firmly-bound by many demonstrations in the **Phaedo (69E , 107B)**

15 ο δη και κατεδησατο πολλαις αποδειξειν εν Φαιδωνι  
and in the **10th book of the Republic (608C , 611A)** ; thus I mean The Self Immortality  
καν τω δεκατω της Πολιτειας : δε λεγω αυτο  
which is also More-Masterful by Containing in Itself The Cause of Eternal Permanence .

και κυριωτερον ως εχον εν εαυτω την αιτιαν της αιωνιου διαμονης .

Thus we shall not miss The Mark by establishing The Immortality of Daimons to Be

δε αν ουκ αμαρτοιμεν τιθεντες την αθανασιαν των δαιμονων ειναι

Prior to both of those ; for The Genera through which These Subsist are Undefiled , and  
20 Προ αμφοτερων τουτων : γαρ τα γενη δι' ων τουτων υπεστησαν ακηρατα , και

These neither incline to mortality nor filled with the nature of the generated and corruptible .  
ουτε ρεπουσιν εις το θνητον ουτε αναπιμπλανταιτης φυσεως των γινομενων τε και φθειριμενων .

Thus I infer that The Immortality of Divine Souls is still More-Venerable and

δ' λογιζομαι την αθανασιαν των θειων ψυχων ειναι ετι σεμνοτεραν και

More-Excellent than These According to Ousia ; and surely then concerning which we say are  
υπερεχουσαν Τουτων κατ' ουσιαν , και δη ας φαμεν ειναι

Primarily Self-motive and The Fountains and Sources of The Life divided about bodies ,

πρωτως αυτοκινητους και πηγας και αρχας της ζωης μεριζομενης περι τοις σωμασι ,  
and through which , selves are Allotted their Renewable/Restorative Immortality .

25 και δι' ην αυτα μετεληχεν της επισκευαστης αθανασιας .

Surely then if Prior to These , you conceive The Divine Selves and The Immortality in Selves ,  
P117 δη δε Ει προ τουτων εννοησειας και τους θεους αυτους και την αθανασιαν εν αυτοις ,  
and how , in the *Symposium* (202D) , Diotima does not impart The Immortality Such as This  
και οπως εν Συμποσιῳ η Διοτιμα ουδε μεταδιδωσιν της αθανασιας τοιαυτης

to Daimons , but Distinguishes/Sets-apart Self Solely in The Gods ,  
τοις δαιμοσιν , αλλ’ αφοριζεται αυτην μονοις εν τοις θεοις ,  
in order that Such An Immortality will Come-to-Light for Thee

τον τοιουτον αθανατον φανειται σοι

All-Perfectly Separate and as Being-Transcendent of The Wholes ;

5 παντελως χωριστον και εξηρημενον των ολων :  
for Eternity Is There ; The Fountain of The Whole of Immortality ,  
γαρ ο αιων εκει , η πηγη της ολης αθανασιας ,  
and through That , All , both Live and Possess Life ;  
και δι’ εκεινον , παντα και ζη και εχει ζωην ,  
some on the one hand , Possess An Eternal Life ,

τα μεν αιδιον ,

while others on the other hand , possess a Life dispersed into non-being .

τα δε το σκεδαννυμενην εις μη ον .

Therefore , so as to speak concisely , That which is Divine is Immortal insofar as  
10 ουν , ως φαναι συνελοντι , το θειον αθανατον καθ’ οσον  
Self is Productive and Comprehensive of The Eternal Life .  
εστι γεννητικον και συνεκτικον της αιδιου ζωης .

For Self Is not Immortal by Participating of Life ,

γαρ εστι Ου αθανατον ως μετεχον του ζην ,

but by Being The Cause of The Divine Life and by Deifying The Self-Life ,  
αλλ’ ως παρεκτικον της θειας ζωης και ως εκθεουν την αυτοζωην ,  
whether you are willing to call Self Intelligible or any other name .

ειτε εθελοις καλειν αυτην νοητον ειτε οπωσουν .

Whereas surely then after this , one must consider The Intelligible .

Αλλα δη μετα τουτο σκεπτεον το νοητον .

Thus on the one hand , Self is Called Intelligible in Relation to The Perceptible  
15 ουν μεν Λεγεται και προς το αισθητον  
which will come to Light by being Visible and Opineable along with Sense-perception  
φανησεται ως εχον ορατον και δοξη μετ’ αισθησεως  
on the other hand ,The Intelligible is The First Unfolded into Light in The Most Ancient Causes .

\*\*\* το την πρωτιστην εκφανσιν εν ταις αρχηγικωταταις .

For on the one hand , The Soul is also Intelligible , and She is of This Allotment

γαρ μεν η ψυχη και Νοητον , και εστι της ταυτης μοιρας

and She Transcends Perceptibles and is Allotted The Ousia that is Separate from Selves .

20 και εξηρημενη των αισθητων και λαχουσα την ουσια χωριστην απ’ αυτων .

On the other hand , Prior to This , Intellect is also Intelligible ; surely then from which Source

δε προ ταυτης ο νους και Νοητον : δη οθεν

we deem Worthy to Arrange Soul in The Middle , rather than Enumerate Her among The First .

και αξιουμεν ταττειν ψυχην εν την μεσω , μαλλον η ποιειν εναριθμον τοις πρωτοις .

Furthermore , The Intelligible is More-Ancient than Intellect , by Being

δε το Νοητον πρεσβυτερον του νου ,

That which Fills and Perfects The Self Hyparxis of Intelligence According to Self :

το πληρωτικον και τελειωτικον της αυτο υπαρχον νοησεως καθ' αυτο :

and which surely then *Timaeus* (28C-29A, 30C-31B) Pre-Arranges

25

και ο δη ο Τιμαιος προτιθησι

in The Order of Paradigm , Prior to The Demiurgic Intellect and The Intellectual Energy .

εν ταξει παραδειγματος του δημιουργικου νου και της νοερας ενεργειας .

Furthermore , Beyond All of These , There Is The Divine Intelligible ,

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δε επεκεινα απαντων τουτων εστι το θειον νοητον ,

which is Defined According to The Divine Hyparxis and Union of Self ;

ο αφωρισται κατ' την θειαν την υπαρξιν και ενωσιν αυτην

for This Is also Intelligible by Being Desirable to Intellect and by Being Perfective and

γαρ τουτο εστιν και νοητον ως εφετον τω νω και ως τελεσιουργον και

by Being Connective of Intellect and by Being The Super-Abundance of Being .

ως συνεκτικον του νου και ως πληρωμα του οντος .

Therefore we will Define The Intelligible Hyparxis of The Gods *in one way* ;

ουν φησομεν την νοητον υπαρξιν των θεων Αλλως ,

and The Truly-Real Being and The Primary Ousia *in another way* ,

5

το οντως ον και την πρωτιστην ουσιαν αλλως ,

and The Intellect and All The Intellectual Life *in another way* ,

τον νουν και πασαν την νοεραν ζωην αλλως ,

and The Soul and The Order of The Soul *in another way* ;

την ψυχην και τον διακοσμον ψυχικον αλλως :

and one should not confound The Different Natures of The Realities

και δει μη συγχειν τας διαφορους φυσεις των πραγματων

as following-along/conforming with The Names .

επομενους τοις ονομασιν .

## Chapter 27– κζ

Thus on the one hand , Such has to be The Order of The Self Triad ,  
 10 ουν μεν τοιαυτην εχει την ταξιν Η αυτη τριας ,  
     so that The One is The Divine and Primary Highest-Summit ,  
     ως το μεν ειναι θειον και πρωτιστον ακροτατον ,  
     while on the other hand , The Second Is Immortal ; whereas The Third Is Intelligible ;  
     δε το δευτερον αθανατον , δε το τριτον νοητον :  
     for The One of which , Is The Deified Being ,  
     γαρ μεν ου εστιν το εκθεουμενον ον ,  
 The Other of which , is The Life that Subsists According to The Immortality of The Gods ;  
     δε ου η ζωη υφεστηκεν κατα την αθανασιαν των θεων ,  
     then The Third of which , is The Intellect which is Named Intelligible  
     δε ου ο νους επονομαζεται νοητον  
     According to The Super-Abundance of The Union .  
 15     κατα την πληρωσιν της ενωσεως .

On the other hand , after this there is in turn That-which-Is-of-A-Singular-Idea/Uniform ,  
     δε Μετα ταυτην εστιν εφεξης το μονειδες ,  
     and The Indissoluble , and That which has to Be In-The-Same-Way ,  
     το αδιαλυτον , το εχον ωσαυτως ,  
     from The Causes of Selves and These are the Precursors/Forerunners/Predecessors  
     απο των αιτιων αυτων και ταυτα προθοροντα  
     who also Pervade/Advance/Spread through All The Divine Orders .  
     και χωρουντα δια παντων των θειων διακοσμων .

For on the one hand , The Highest Summit Is That which-is-of-A-Singular-Idea ,  
 20 γαρ μεν ακροτατον εστι το μονοειδες ,  
     and Is Present with The Divine Monad , and has Come-Forth-Into-The-Light  
     και η παρ' τη θεια τη μοναδι και εκφαινεται  
     by Being-Especially Adapted to That which Is Primarily Being ;  
     μαλιστα προσηκον το πρωτως ον :  
     and surely then into which Every Genus of The Unities that is Participable Ends .  
     και δη εις ο παν γενος των εναδων το μεθεκτον τελευτα .

For **The One** is Prior to These , as it will also become clear as we proceed .  
     γαρ Το εν εστιν προ τουτων , ως εσται και δηλον προιουσι .

On the other hand , The Second Is The Indissoluble ; for Self Is  
 25     δε Το δευτερον αδιαλυτον : γαρ εστι  
     Comprehensive and Connective of The Extremes According to The Divine Union ;  
 P119     συνεκτικον και συνδετικον των ακρων κατα την θειαν ενωσιν ,  
     since that which dissolves is also Like This by needing Cohesiveness/Integrity  
     επει το διαλυτον και τοιουτο ενδεια συνοχης  
     and The Power that collects-together the multitude into One .  
     και δυναμεως συναγουσης το πληθος εις εν .

Whereas The Third is The Eternal which has to Be  
     δε εστι Το αιωνιον εχον

According to The Same-Selves and In-The-Same-Way and is Full of The Eternity of The Gods ;  
     κατα ταυτα και ωσαυτως και πληρες της αιδιοτητος των θεων :

from which The Participation of Immortality and of Eternal Sameness is Imparted to Others .

5 παρ' ου η μεθεξις της αθανασιας και της αιωνιου ταυτοτητος και τοις αλλοις . Accordingly then , That which-is-of-A-Singular-Idea refers to The Self-Same as The Divine ; αρα το μονοειδες ηκει Εις ταυτον τω θειω , whereas The Indissoluble refers to The Self-Same as The Immortal ; δε το αδιαλυτον τω αθανατω , whereas we must refer That which has to be In-The-Same-Way to The Intelligible . δε ανοισομεν το εχον ωσαυτως τω νοητω . And do you see how Each One is Co-Harmonized According to The Way of Each-Other ?

10 Και ορας οπως εκαστα συνηρμοσται κατα τροπον αλληλοις ; For on the one hand , That which-is-of-A-Singular-Idea , is Reasonably , γαρ μεν Το μονοειδες εστιν εικοτως That through which The First Unity is Participated by The Being ; for if Accordingly την δια την πρωτην εναδα μετεχομενην υπο του οντος : γαρ ει κατα **The One Is God** , surely then without a doubt The Divine will be The Idea-of-The-One , το εν ο θεος , δηπου το θειον εσται ενοειδες , then The Idea-of-The-One will also be The Same as That which-is-of-A-Singular-Idea . δε το ενοειδες ταυτον τω μονοειδει . On the other hand , The Being through which The Singular Cause of Life is Immortal

15 δε Το ον δια την μιαν αιτιαν της ζωης αθανατον is also in a Similar Way Indissoluble ; for Life is The Bond of those natures that dissolve ; εστιν και ομοιως αδιαλυτον : γαρ η ζωη δεσμος των φυσει διαλυτων , and which **Timaeus (41B)** indicates to us by opposing the dissoluble to The Immortal ; και ο ο Τιμαιος ενδεικνυμενος ημιν ανθιστησιν το διαλυτον τω αθανατω (for says the Demiurgos , “thou are not Immortal , but surely then thou shall never be dissolved (γαρ φησιν μεν εστε ουκ αθανατοι , μεν δη ουτι διαλυθησεσθε nor shall the fate/allotment of death befall thee”) ; ουδε μοιρας θανατου τειξεσθε) : accordingly on the one hand , All that is mortal is dissoluble ; but The Immortal is Indissoluble ,

20 αρα μεν παν το θνητον διαλυτον , δε το αθανατον αδιαλυτον , whereas on the other hand , That which has a Restored/Repaired Immortality has to Be δε το επισκευαστην αθανασιαν εχον According to The Self/Same Logos , neither Indissoluble , nor mortal ; for by Being κατα τον αυτον λογον , ουτ' ουν αδιαλυτον ουτε ουν θνητον : γαρ ον in The Middle of both , Self is neither of the extremes , according to each opposition . εν μεσω αμφοτερων εστι ουδετερον των ακρων καθ' εκατεραν αντιθεσιν . Then in turn , The Third is Established According to The Fullness of The Intelligible Wholes , δε αυ Το τριτον ιδρυμενον κατα το πληρωμα των νοητων ολων , by Possessing Existence and Likeness At-Once ; for The Intelligible is The Cause of Sameness 25 εχον εστι και ωσαυτως ομοιον : γαρ το νοητον εστι αιτιον ταυτοτητος and of The Eternal Permanence , and through This , Intellect is In All Ways Eternal . και της αιωνιου διαμονης , και δια τουτο ο νους παντως αιωνιος . Accordingly then , The Self Triads Descend from The Primary and Most-Ancient Ideas , αρα αι αυται τριαδες καθηκουσιν Απο των πρωτιστων και αρχοειδεστατων , surely then just as it was also demonstrated concerning the Prior Triads .

δη ωσπερ και εδεικνυμεν περι εμπροσθεν των . 20 Dec 2022

## Chapter 28 – κη

Thus on the one hand , we shall consider These Triads later on ;

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Αλλα μεν ταυτα υστερον εις :

whereas on the other hand , Those being so Distinguished , let us bring to Mind

δε τουτων διωρισμενων , νοησωμεν

what in the world we claim (*Tim 27D*) The Unbegotten Nature of The Divine Beings to Be .

οιον ποτε λεγομεν το αγεννητον των θειων ειναι .

For we also say that All Being cannot Be Generation , and Socrates demonstrates that

γαρ Και φαμεν παν το ον εχειν ουκ γενεσιν , και ο Σωκρατης αποδεικνυσι

Souls are Unbegotten in the *Phaedrus* (245C7-D3) , and Prior to These , The Divine Selves

5 τας ψυχας αγεννητους εν τω Φαιδρω , και προ τουτων οι θεοι αυτοι

are Established-Above Generation and The Underlying-Reality According to Time .

υπεριδρυνται γενεσεως και της υποστασεως κατα χρονον .

Therefore , in what way shall we Define The Divine Unbegotten and According to what Logos ?

ουν Πως αφοριζομεθα το θειον αγεννητον και κατα τια λογον ;

Is it because The Divine Transcends All Generation , not only that which comes to Be

Η οτι εξηρηται πασης γενεσεως , ου της γινομενης

in The Parts of Time , surely then such as we would say of The Generation of Matter ,

10 εν μοριω του χρονου , δη οιαν αν λεγοιμεν την γενεσιν των ενυλων ,

not That which is extended into All of Time , such as *Timaeus* (41A-B) demonstrates

ουδε της εκτεινομενης εις παντα τον χρονον , οποιαν ο Τιμαιος υποδεικνυσιν

of The Generation of The Heavenly Bodies , but also of The Generation of Souls ,

την γενεσιν των ουρανιων σωματων , αλλα και της γενεσεως ψυχικης ,

and since *Timaeus* (37A) on the one hand , Names This Unbegotten , According to Time ,

και επει ο Τιμαιος μεν αποκαλει ταυτης αγεννητον κατα χρονον

while on the other hand , Being The Best of The Generated Natures ,

15 δε αριστην των γεννηθεντων ,

and since The Way of Ousia Is Simply Exempt from All Divisibility and Separation ;

και ουσιωδους απλως πασης διαιρεσεως και διακρισεως :

for The Procession of The Gods is Always According to The Union ,

γαρ η προοδος των θεων εστιν αει καθ' ενωσιν ,

whereas The Secondary are Established In The-Idea-of-The-One in The Selves Prior

των δευτερων ιδρυμενων εν ενοειδως τοις προ

to Themselves , that Produce Those that are Produced who are Contained in Selves .

εαυτων τα παραγομενα των παραγοντων συνεχοντων εν αυτοις .

Thus , The Indivisible and Inseparable and United are Unbegotten , by The Logos of Truth .

20 τοινυν Το αδιαιρετον και αδιακριτον και ηνωμενον εστιν αγεννητον , ως ο λογος αληθης .

So that if certain Generations of The Gods will also be spoken by Plato in Mythical Images ,

Ωστε ει τινες γενεσεις θεων και λεγοιντα υποτου Πλατωνοςεπι μυθικοις πλασμασιν ,

just as in The Myth of The Generation of **Aphrodite** and of **Love** at the Birth of **Aphrodite**

P121 καθαπερ εν τω μυθω της γενεσις της Αφροδιτης και του Ερωτος εν γενεθλιοις Αφροδιτης

is Celebrated by **Diotima** , one must not fail to notice in what way Myths Like These are said

υμνηται της Διοτιμας (*Sym 203B*) , δει μη λανθανειν οπως τα τοιαυτα λεγεται

to be generated , and that They are Composed *for The Sake of Symbolical Indication* ;

απογεμμωμενου , και ταυτα συγκειται ενεκα συμβολικης ενδειζεως ,

and through The Logos that Myths Call The Generation from The Ineffable

5 καὶ διοτὶ οἱ μυθοὶ καλουσὶν τὴν γενεσὶν απὸ αρρητὸν  
Unfolding into Light of The Causes *for The Sake of Concealment* .

εκφανσὶν τῶν αἰτιῶν επικρυπτομενοὶ

For on the one hand , through *This Design* , in the writings of **Orpheus**

γαρ μεν δια τούτῳ Τοῖς Ορφικοῖς  
The Primary Cause is Called Time

τὸ πρωτιστὸν αἰτιὸν προσειρηται Χρόνος

– and since on the other hand , The Primary Cause is Thus Called , **Through Other Causes** –

– καὶ γαρ αὐ δι’ ἀλλὰς αἰτιας –

**in order that** That which Is According to Cause Be The Self-Same *As That According to Time* ;

ινα το κατ’ αἰτιαν η ταῦτον τῷ κατα χρονον ,

And that The Procession of The Gods be Properly Called Generation According to Time

10 καὶ η προοδος τῶν θεων η κυριως επονομαζεται γενεσις κατα χρονον  
by **Proceeding from** The Best of Causes ;

προιουσα απ’ της αριστης αιτιας :

so that accordingly on the one hand , Plato Forms/Devises Myths from The Such Causes

δε αρα μεν Πλατωνι πλαττειν μυθολογουντι τα τοιαυτα  
by Following the Theologists in a Harmonious Way ;

επομεν – τοις θεολογοις ηρμοζε –ως ,

and on the other hand , when Plato is Discoursing In an Intellectual Way , but not

καὶ δε διαλεκτικευομενω νοερως αλλ’ ου

in A Mystical Way , He Leads The Way and Seeks to Celebrate The Unbegotten Divinity

μυστικως αφηγουμενω και ζητουντι υμειν το αγεννητον τα θεια

of The Gods ; for The Gods Establish The Paradigm of The Unbegottenness in Selves Primarily ,  
15 των θεων , γαρ οι θεοι ιδρυσαντο το παραδειγμα της αγεννησιας εν αυτοις πρωτως ,

whereas The Intellectual Nature is Unbegotten Secondarily ,

δε η νοερα φυσις αγεννητος δευτερως

and after This , the Composition of The Soul ,

και μετα ταυτην η συστασις ψυχικη ,

then there is also the last appearance of the Unbegotten Power in bodies ;

δε εστι καν εσχατον ινδαλμα της αγεννητου δυναμεως τοις σωμασιν ,

and which upon perceiving , some of Those after Plato (the Peripatetics On The Heavens 1) ,

και ο συνιδοντες τινες των μετα Πλατωνα

have indefinitely/loosely/vaguely shown that *the whole* heaven is unbegotten .

20 αδιοριστως αποφαινονται τον ολον ουρανον αγεννητον .

Thus on the one hand , The Gods are Unbegotten , whereas on the other hand ,

ουν μεν οι θεοι Αγεννητοι , δε

there is The Order in Selves of First and of Middle and of Last Processions ,

εστιν ταξις εν αυτοις πρωτων τε και μεσων και τελευταιων προοδων ,

including The Superiority and Subordination of Powers ,

και υπεροχαι και υφεσεις δυναμεως ,

and on the one hand , The Comprehension of The-Idea-of-The-One of The Causes ,

και μεν περιληψεις ενοειδης των αιτιων ,

and on the other hand , The-Idea-of-Many Offspring of Those that are Caused ,

25 δε πολυειδεις απογεννησεις των αιτιατων ,

then The Way of Their Underlying-Reality is Quite-Different ,

δε ο τροπος της υποστασεως εξηλλακται ,

and thus , some , by Being Fulfillers/Replenishers Subsist-before Secondary Natures ;

και τα μεν ως πληρουντα προυπαρχει των δευτερων ,

while others , by Being Filled/Replenished Long-after Those that are More-Perfect ,

τα δε ως πληρουμενα εφιεται των τελειοτερων ,

and by Participating of The Power of Selves , They are Producers

και μεταλαμβανοντα της δυναμεως αυτων γεννητικη

of Those after Themselves and Complete The Perfection of The Hyparxis of Selves .

P122 των μεθ' εαυτα και αποτελειται τελεσιουργα της υπαρξεως αυτων .

Now then , by Looking to These , we may show what the Myths indicate

τοινυν αποβλεποντες Προς ταυτα , εξηγη- των μυθων - σομεθα

by The Paternal Causes and The Prolific/Fruitful/Productive Powers of The Maternal Causes .

και τας πατρικας αιτιας και τας γονιμους των μητερων .

For surely then on the one hand , we may suppose that *Everywhere*

γαρ δη μεν υποθησομεθα Πανταχου

The Cause of The Superior and Naturally More-Singular-Idea Is **Paternal** ,

5 το αιτιον της κρειττονος και φυσεως ενοειδεστερας πατρικον ,

while on the other hand , we may say that The Cause of The More-Subordinate and

δε φησομεν το της καταδεεστερας και

More-Partial Nature Pre-Subsists in The **Maternal** Order ;

μερικωτερας προπαρχειν εν μητρος ταξει :

For on the one hand , Among The Gods , The Father is Analogous

γαρ μεν παρα τοις θεοις ο πατηρ αναλογον

to The Monad and Cause of **The Limit** ;

τη μοναδι και αιτια του περατος ,

while on the other hand , The Mother Is Analogous

δε η μητηρ

to The Dyad and to **The Unlimited** Power That is Productive of The Beings .

δυαδι και τη απειρω δυναμει τη γεννητικη των οντων .

Thus on the one hand , The Paternal , according to Plato , is Always The Singular-Idea

Αλλα μεν το πατρικον παρα Πλατωνι αει μονοειδες

and Is Established in A More Elevated Way than Those which Proceed from Self

και ιδρυται υψηλοτερον των προιοντων απ' αυτου

and Pre-Subsists in The Allotment of The Desirable of Those Self Begets .

και προυφεστηκε εν μοιρα εφετου των τικτομενων ,

Then in turn , The Maternal is Always The Dual-Idea ;

δε αυ το μητρικον δυοειδες

and at one time , She Reaches-out in Myths as Being Superior than Her Offspring ,

15 και μεν ποτε προτεινεται εν τοις μυθοις ως κρειττον των γεννηματων

whereas at another time , She Reaches-out as being subordinate According to Ousia ;

δε ποτε ως υφειμενον κατα την ουσιαν ,

just as in the **Symposium** (203B6) , Plato calls **Poverty** The Mother of **Love** ;

καθαπερ εν Συμποσιω λεγουσι την Πενιαν μητερα του Ερωτος :

and this is not only the case in Mythical fictions ,

και ουκ μονον εν τοις μυθικοις πλασμασι ,

but also in the Philosophical Theory/Contemplation of The Beings , just as it is written  
 αλλα καν τη φιλοσοφω θεωρια των οντων ωσπερ γεγραπται  
 in the ***Timaeus*** (**50D, 52D**) , for there , on the one hand , The Being is called Father ,  
 εν Τιμαιω : γαρ εκει μεν το ον επονομαζει πατερα  
 while on the other hand , The Matter is called Mother and Nurse of Generation .  
 δε την υλην μητερα και τιθηνη της γενεσεως .  
 Thus on the one hand , The Prolific and Perfective Powers and Providers of Life  
 20 ουν μεν Αι γονιμοι και τελεσιουργοι δυναμεις και χορηγοι ζωης  
  and Causes of Separation of The Secondary Natures are Mothers  
  και αιτιοι διακρισεως των δευτερων εισιν μητερες  
  by Being Established Above Those that are Produced from Themselves .  
  υπεριδρυμεναι των παραγομενων αφ' εαυτων :  
  Whereas on the other hand , The Powers that Those that Proceed Receive and Multiply  
  δε αι τα προιοντα υποδεχομεναι και πολλαπλασιαζουσαι  
  The Energies of Selves and Extend even the subordinate allotment of Those They Produce  
 25 τας ενεργειας αυτων και εκτεινουσαι και την χειρονα μοιραν των απογεννηθεντων  
  are Selves also called Mothers .  
  αυται και αποκαλουνται μητερες .  
  Then in turn , The Offspring of Such Causes ,  
 P123 δε αυ Τα γεννηματα των τοιουτων αιτιων ,  
  at one time , Proceed According to Union from Their Innate Sources ,  
  οτε μεν προεισιν καθ' ενωσιν απο των οικειων αρχων  
  and are Filled from both The Paternal and Maternal Causes ;  
  και πληρουται παρ' αμφοιν ,  
  but at another time , They Contain The Bond of Selves by Being Arranged in The Middle ,  
  οτε δε συνεχει τον συνδεσμον αυτων τεταγμενα εν μεσω  
  and both Conveying The Gifts of The Fathers to The Maternal Bosoms ,  
  και διαπορθμευοντα τας δοσεις των πατερων επι τους μητρικους κολπους  
  and Turning-about The Receptacles of Selves to The Fulfillments of The Primary Causes .  
 5 και επιστρεφοντα τας υποδοχας αυτων εις τας αποπληρωσεις των πρωτουργων αιτιων :  
  Whereas in the case of Those that Subsist from The Twofold Preexisting Sources  
  δε των υφισταμενων απο των διττων προυπαρχουσων αρχων  
  of The Producer , on the one hand , Some are Assimilated to The Paternal Cause  
  της απογεννησεως (feminine) , μεν τα αφομοιουται προς την πατρικην  
  and Such A Genera of Gods are Productive and Protective and Connective  
 10 και τα τοιαυτα γενη των θεων εστι ποιητικα και φρουρητικα και συνεκτικα  
  (for to Produce and to Protect and to Connect belong to The Cause of **The Limit**) ,  
  (γαρ το ποιειν και το φρουρειν και το συνεχειν προσηκει τη αιτια του περατος) ,  
  while on the other hand , Others are Assimilated to The Maternal Cause and are Prolific and  
  δε τα προς την μητρικην και εστι γονιμα και  
  Vivific and Providers of Motion and of the multiplication of powers and of variety and  
  ζωοποια και χορηγα κινησεως και πολλαπλασιασμου των δυναμεων και ποκιλιας και  
  of Processions ; for All These are The Offspring of **The Unlimited** and The First Multitude .  
 15 προοδων : γαρ απαντα ταυτα εστιν εγκονα της απειριας και του πρωτιστου πληθους .

## Chapter 29 – κθ

Thus on the one hand , This is Enough about The Unbegotten Hyparxis of The Gods ;  
 ουν μεν ταυτα και ικανα Περι της αγεννητου υπαρξεως των θεων :  
 on the other hand , it remains I think , to also speak about The Divine Names .

δε , λειπεται οιμαι , και ειπειν περι των των θειων των ονοματων .

And since in the *Cratylus* , Socrates thinks it Worthy to Reveal in an Excellent Way  
 Και γαρ εν τω Κρατυλω ο Σωκρατης αξιοι εκφαινειν διαφεροντως

The Rectitude/Correctness of The Names found among The Gods .

20

την ορθοτητα των ονοματων εν τοις θεοις :

And surely then on the one hand , According to **The 1st Hypothesis** ,

και δη μεν κατα την πρωτην υποθεσιν ,  
 just as Parmenides denies All that is Knowable and All Knowledge ,

ωσπερ ο Παρμενιδης αποφασκει παντα ταλλα γνωστα και απασας τας γνωσεις ,  
 so also does he deny The Name and The Logos of **The One** .

ουτω και το ονομα και τον λογον του ενος :

Whereas on the other hand , According to **The 2nd Hypothesis** ,

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δε κατα την δευτεραν

it is also brought-to-Light , besides All The Others ,

και δεικνυσιν εφ' απασι τοις αλλοις

that there is The Logos and The Name of **This One** .

οτι εστι λογος και ονομα τουτου ενος .

Thus on the one hand , in order that we speak concisely , one must Hypothesize

ουν μεν Ιν' ειπωμεν συλληβδην , υποθετεον

that The Most-Primary and Most-Masterful and Truly Divine of The Names

τα πρωτιστα και κυριωτατα και οντως θεια των ονοματων  
 are Established in The Divine Selves ;

ιδρυσθαι εν τοις θεοις αυτοις :

while on the other hand , it must be said , that The Secondary Names are The Likenesses

5

δε λεκτεον , τα δευτερα ειναι ομοιωματα  
 of Those , by Subsisting Intellectually from Their Daimonian Allotment .

τουτων υφεστηκοτα νοερως της δαιμονιας μοιρας :

Then in turn , we should say that Names that are Third from The Truth (**Republic 597E**) ,

δ' αυ φησομεν τα τριτα απο της αληθειας

are on the one hand , fabricated in The Way of The Logos and Receive The Final Appearance

μεν πλαττομενα λογικως και καταδεχομενα εσχατως εμφασιν  
 of The Divine Natures to be Brought-to-Light by Those who Know ,

των θειων εκφαινεσθαι των επιστημονων

at one time by Energizing Enthusiastically , and at another time , Intellectually

10

οτε μεν ενεργουντων ενθεως οτε δε νοερως

and by Producing Images in Motion Bearing Their Inner Visions/Spectacles/Contemplations .  
 και απογεννωντων εικονας εν κινησι φερομενας των ενδον θεαματων .

For just as The Demiurgic Intellect Subsists Beyond The Material Appearances

γαρ Ως ο δημιουργικος ο νους υφιστησι περι την υλην εμφασεις

of The Primary Ideas in Self , and Produces Temporal Images of The Eternal Ideas and

των πρωτιστων ειδων εν αυτω , και παραγει εγχρονα ειδωλα των αιωνιων και

divisible images of The Indivisible and shadow like images of The Truly-Real Beings .  
μεριστα των αμεριστων και εσκιαγραφημενα οιον των αληθινως οντων ,

I think , that in the same way , The Knowledge among us , Impresses The Intellectual  
15 οιμαι , κατα τον αυτον τροπον η επιστημη παρ' ημιν αποτυπουμενη την νοεραν  
Production through The Fabrication of The Logos and Likenesses of The Other Realities  
ποιησιν δια δημιουργει λογου τε ομοιωματα των αλλων πραγματων  
and surely then also of The Divine Selves ; on the one hand , by Impressing upon us  
και δη και των θεων αυτων , μεν απεικαζουσα  
The Incomposite through The Composite ; and on the other hand , The Simple through Variety ,  
το ασυνθετον δια συνθεσεως δε το απλουν δια ποικιλιας  
and furthermore , The United through The Multitude of Selves .

20 δε το ηνωμενον δια πληθους αυτων .

And surely then , in this Way by Fabricating The Names ,

Και δη ουτω πλαττουσα τα ονοματα

Plato ultimately Indicates Images of The Divine Natures ; for Each and Every Name  
εσχατως επιδεικνυσιν εικονας των θειων : γαρ εκαστον ονομα  
is Produced as if it were A Glorious Sculpture (**Phaedrus 251A** , **Meno 97D**) of The Gods ;  
απογεννα καθαπερ αγαλμα των θεων :  
and surely then just as The Theurgic Art calls forth The Illuminating , Un-envying Goodness  
και δη ωσπερ η θεουργια προκαλειται την ελλαμψιν την αφθονον αγαθοτητα  
of The Gods through Certain Symbols in The Glorious Sculptures Made by Art , surely then  
25 των θεων δια τινων συμβολων εις των αγαλματων τεχνητων , δη  
According to The Self/Same Logos' so also does The Intellectual Knowledge of The Divine  
P125 κατα τα αυτα και η νοερα επιστημη των θειων  
Reveal The Hidden Ousia of The Gods by The Echoes of Compositions and Divisions .  
εκφαινει την αποκεκρυμμενην ουσιαν των θεων των ηχων συνθεσει και διαιρεσει .

And accordingly then , Socrates quite-properly speaks in the **Philebus (12C)** ,

και αρα ο Σωκρατης Εικοτως φησι εν τω Φιληβω

of His Great Fear concerning The Names of The Gods ;

του μεγιστου φοβου περι τα ονοματα των θεων

of The Good Care that must be set-in-motion in regards to Selves .

5 της ευλαβειας χαριν ελαυνειν περι αυτα .

For even in The Last Echoes of The Gods , one must Exalt and Revere Selves

γαρ και τα εσχατα απηχηματα των θεων σεμνυνειν και σεβομενους

and Establish These in The Primary Paradigms of Selves .

και ενιδρυεσθαι ταυτα τοις πρωτιστοις παραδειγμασι αυτων .

And so much concerning Their Divine Names , which indeed

και Τοσαυτα περι των θειων ονοματων ως γε

at the present time may be sufficient for those who intend to Apprehend/Share of

προς το παρον εξαρκεσει μελλουσι αντιληψεσθαι

### The Theology of Plato ;

10 της θεολογιας του Πλατωνος :

since we shall give the Precise Logos of Selves when we advance Their Partial Powers .

δε αποδωσομεν το ακριβες τον λογον των αυτων προαγωμεν των μερικων δυναμεων .